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*Sandwich Islands.*

*WAILUKU, MAUI.*

LETTER FROM MR. ALEXANDER, OCTOBER 30, 1860.

*Meeting of Presbytery.*

THE formation and proceedings of ecclesiastical bodies at the Sandwich Islands, such as are here referred to by Mr. Alexander, and in other letters by Messrs. Coan and Bond, will be noticed with great satisfaction by many, as giving promise of a more rapid and full development of native talent and piety in the ministry. There are also in this letter, as there have been in others from the Islands recently, incidental notices of the faithful and successful labors of native preachers, which are very gratifying. If the Hawaiian churches are to live and flourish, a native ministry, it would seem, must be raised up, and every judicious effort to accomplish this purpose may well receive the careful and interested attention of the missionaries. Having spoken of some personal matters, Mr. Alexander says:

I gladly turn to give you some account of the late meeting of the Presbytery of Maui and Molokai. We met at Lahaina last July and organized, at which time two young preachers were licensed. We held our second meeting at Keawakapu in Honuauia, East Maui, on the 12th, 13th and 14th of the present month. There we ordained Mr. Nueku, as assistant pastor with myself, and

heard theological essays read by the licentiates who are under the care of the Presbytery. We have five such licentiates, and two other candidates not yet licensed.

The ordained ministers Baldwin, Pogue, Bishop, Forbes, C. B. Andrews, S. Nueku and myself, together with an elder from each of the churches under our care, constitute the Presbytery. Brethren Pogue, Baldwin and myself are a committee to draw up a confession of faith and form of government. I hope we shall not leave our churches in an unorganized, chaotic state. We are so united in our great purpose, that I expect we shall unanimously agree on a basis that will secure order and symmetry for ecclesiastical action in this field, in all time to come. We want the Presbytery as a bond of union, to preserve uniformity, to concentrate our efforts in supplying destitute fields, and also as a school for our candidates. As we meet quarterly, in different parts of our field, we hold something like a protracted meeting, hoping in this way to bring many under the power of the gospel who otherwise would not come out to meeting.

*Tour of East Maui.*

Mr. Alexander next gives some account of a tour he had recently performed, by appoint-

ment of the Presbytery, in East Maui, to look after the interests of the Hana church. He was accompanied by Mr. Forbes, of Molokai. At Makulau, the Lord's supper was administered to about 200 communicants, and our brother says: "The people here are much pleased with Menase, one of the licentiates who accompanied me, and made out a call to him to settle among them, offering to support him." Here, (as in several other places visited,) the people are building a stone church, having "the walls nearly ready for the roof." "More religious interest was apparent" at Hana, than the writer had ever before witnessed at that place. The brethren found "five stone meeting-houses in process of erection" in different portions of the district traversed by them on this tour.

#### *Religious Interest—Native Preachers.*

We spent part of three days at Keanae, and administered the Lord's supper to about 250 members. Kaono, a graduate of the seminary at Lahainaluna, has been laboring there for a year past, and has been blessed in his work. The people are awake, many backsliders are returning, Papists and Mormons are renouncing their errors, and a large number profess to have fled from the city of destruction and to have set out for the celestial city. I conversed personally with thirty or forty, some of whom I trust have laid hold on the hope set before them. Here also Kahananni, the school superintendent, who graduated at Lahainaluna about ten years ago, sought a private interview with me. He desires to devote himself to the work of preaching the gospel, and I think is influenced by love to Christ. I knew him well four years in the seminary, his talents are far above mediocrity, and he has sustained an unblemished character ever since my acquaintance with him. He told me some interesting incidents of his early history, showing how he had been twice saved from death.

#### *The Papists.*

The papists are very wakeful and active in all this region. They have a beautiful stone chapel here, in the midst of these wild ravines, another at Hana,

and are erecting still another at Kaupo. As soon as we discipline a church member for immorality, they seek him out and try to persuade him to join them. So also if one is oppressed with a difficult lawsuit, they proffer their help on condition that he join them. A woman who had been divorced from her husband, and according to law could not marry again while he lived, wished to have the legal obstacle removed in order that she might marry. The priest told her to join them, and he would help her. Popery here is the same as it has always been, "whose coming is after the working of Satan, with all deceivableness of unrighteousness."

#### HILO, HAWAII.

LETTER FROM MR. COAN, NOVEMBER 4, 1860.

#### *Organization of an Association.*

THE special point of interest in this letter from Hawaii, as in the preceding from Maui, is in the statements respecting an ecclesiastical organization, which is likely to have an important bearing upon the future prosperity of the native churches. Mr. Coan first speaks of being "greatly interested in the Jubilee meeting in Boston," expressing the wish that it may "prove a Jubilee indeed;—a freedom from sloth, from unbelief, from covetousness, from the pomp and pride of human institutions, from the blinding influence of luxury and pleasure, and from all false aims and objects in the friends of Zion." He also remarks: "It gives us joy to hear that the Board is out of debt, but it would give us much more to feel assured that all its professed friends were fully awake to the vast and glorious enterprise of saving the world. The present generation of men should all have the gospel preached to them; and of course the present generation of Christians should carry it to every people. How cheering it would be to hear that the offerings to the missionary work were rapidly increasing, both in laborers and money." Of the state of religious feeling, he says: "There is an increased religious interest in many parts of this field. Some wanderers return to the fold; the church is more prayerful and active, and numbers are inquiring." He then writes:

On the 8th of October, an Ecclesiastical Convention met in Hilo. Brethren Paris, Bond, and Shipman were here, with native delegates from all the churches on this Island. Brethren Thurston and Lyons felt unable to come, but they were with us in spirit. We organized an Evangelical Association, consisting of all the missionaries on the island, with an equal number of lay delegates from the native churches. We also admitted about a hundred honorary delegates, to sit and deliberate with us, but not to vote.

The sessions commenced on Monday and closed on Saturday. Morning prayer meetings were held, and each session was opened with a prayer meeting. Our morning sessions were from 9 A. M. to 1 P. M.; and at 3 P. M., daily, we met for religious exercises. On these occasions we sometimes had preaching, followed by conference and prayer, and sometimes the whole meeting was thrown open for exhortation, prayer, etc. Two candidates (natives) were licensed by the Association while together, and arrangements were made for going forward in that direction, as it shall seem judicious and as the Lord shall open the way. Many subjects were discussed, all having an important practical bearing on our work and the great interests of the Island churches and people.

#### *Harmony.*

A most distinguishing feature of the meeting was its spiritual harmony. This reigned supreme through the week. Prayers were tender, humble and fervent; all discussions were kind and respectful, and all decisions unanimous. The exercises were conducted in the Hawaiian tongue, and the native members and spectators were greatly interested. Never was a meeting carried through with greater harmony and satisfaction, or closed with more apparent kindness and good will. To our Hawaiian Christians it was a memorable occasion, and its fruits will appear.

We adjourned to meet again at Hilo, in October, 1861. Thus have we at last effected an ecclesiastical organization, which we trust will be a permanent and useful institution. The Association is established on simple and rational principles, adapted to the circumstances and wants of these infant churches, and designed to be a *practical, working body*. We trust that the great Head of the church will smile upon it, cement its unity, vitalize it with spiritual power, and give it triumph in all its conflicts with sin.

#### *KOHALA, HAWAII.*

LETTER FROM MR. BOND, OCTOBER 25, 1860.

#### *Meeting of the Association.*

THE following extracts from a letter from Mr. Bond refer, the first to the same meeting spoken of by Mr. Coan, and the last to the religious interest on another Island—Oahu. It should perhaps be said, that while Mr. Bond speaks with much interest of the organization of the Association, and of the fact that *all* proceedings in the meetings are to be conducted in the Hawaiian language, "as a means of drawing the people into close sympathy and unity of action with the missionaries," he expresses the feeling that there are great difficulties, (as there doubtless must be,) in the way of raising up an efficient Hawaiian ministry. Of the meeting he writes:

Our meetings continued through the entire week, with a constantly rising tide of sympathy between us and our delegates and invited native friends, (mostly from Mr. Coan's extended field,) and with a constant strengthening of fraternal affection between ourselves. Not a jar of any kind occurred between us pastors, or any others. Indeed it was a delightful, and in some respects a heavenly (I speak with moderation) series of meetings. It has never been my privilege to attend so blessed a gathering, and this opinion was general. We think a most favorable impression for the cause of truth was made by the labors of the week. It was a week of toil, with hardly enough of relaxation to satisfy the de-

mands of nature. The meeting was begun, continued and closed with prayer. Half an hour of each session was by unanimous vote given to prayer, and the closing half hour of the meeting was likewise thus devoted. Besides this, our evenings, so far as they were not occupied with other duties, were given to supplication, and, in short, we spent the week in an atmosphere of prayer.

#### *Revival on Oahu.*

Of the work of grace now in progress on Oahu there is no need that I write, since others, who are on the ground, can better give you the facts. Doubtless it is a great work, and although not without its full share of animal, and merely animal elements, yet I should not dare to speak of it in any other way than in profound thankfulness, that God has at length so visited his people in that Island; that there, where sin has so abounded of late years, grace is at length so made to abound. All praise to the grace that so freely pours salvation down upon a perishing population. The papists are exceedingly annoyed, and at their wits' end to know what to do. Yet they are more and more active, and bate not a jot of their boldness, and their impudent disregard of all truth.

We have long been praying for a visit from on high upon our people, and have been looking for it; yet hitherto the blessing tarries. But I cannot doubt that to us also, on this Island, a time of mercy is in store, and that it is ere long to be vouchsafed. My heart would sink within me were I to think otherwise. Oh Lord, how long!

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#### *Mission to Western Turkey.*

##### *ADRIANOPLE.*

LETTER FROM MR. MORSE, DECEMBER  
3, 1860.

#### *Critical Condition of the Bulgarians.*

THE following are the statements respecting the condition of the Bulgarians which

were referred to in the Herald for February, as having been received from Mr. Morse:

Previous to 1764, the Bulgarians had their own Patriarch and bishops; but at that time, the crafty Samuel I, Greek Patriarch, procured the absorption of the Bulgarian Patriarchate into that of his own church. The Bulgarians of European Turkey are now three or four times the number of the Greeks; and they justly feel that they can no longer submit to such degradation and oppression, and strongly desire the recognition of their ancient privileges. After the granting of the famous hattı humayoun, they applied for the independent recognition of their church. They were refused, and this only strengthened them to make another application. There are ten to urge it now where there was one three years ago. Meantime, the breach between them and the Greeks has been growing wider and wider. The Greeks accuse the Bulgarians of plotting against the Government, the Bulgarians proclaim their fidelity to the Porte, and substitute in their liturgy the name of the Sultan in the place of the Greek Patriarch. They have demanded the reading of the Slavic in their churches, instead of the Greek. The contest has sometimes been so fierce as to lead to bloodshed in the churches, but the Bulgarians have generally gained their point. This last year, at the election of the Greek Patriarch, Turnova, Sophia, and Philippopolis refused to send delegates, saying they did not recognize the Greek church.

During the recent visit of the Grand Vizier through Bulgaria, petitions were sent in from almost every town for the independent recognition of their church. It is now time for an answer; but the Porte, beset with so many difficulties, is inclined to put off so perplexing a question. Two weeks since, the Bulgarians resolved, in a council of one hundred and fifty delegates from the various towns, that if the Porte did not give them an answer in two weeks, they

would accept the proposition made to them over a year since by the Pope, to acknowledge him as the head of the church and retain all their own church privileges, and thus become Catholics in a body. This is favored by all the intrigues of the Jesuits, and politically by all the power of France. Over two years since a paper was started under the captivating title of *Bulgaria*, which claimed to be strictly devoted to the Bulgarian interests. It was extensively taken; soon began to show its Catholic leanings; and then threw off all disguise. This paper has assiduously urged the Bulgarians to this course, and it is probable that some of the delegates sincerely desired such a result, while others resorted to it to obtain their rights; yet, if they can not do this, preferring Popery to returning to the Greek church. It is for the political interests of the Porte and of England that this separation should take place, and we have confidently expected that this would be the result. Sir Henry Bulwer has expressed his opinion to the Porte, but, as the question has political bearings, has not thought it best to urge it. Should the Bulgarians become Catholic, the cause of truth, apparently, would be greatly retarded; whereas, it would be greatly promoted if they should secure their rights through the influence of Protestant England. As may well be supposed, the past two weeks have been weeks of solicitude and prayer; and this morning it was a relief to learn that the Bulgarians have deferred, for the present, the execution of their threat. They may execute it hereafter, and at this critical time it is specially becoming that Christians should make them the subject of prayer.

#### *Bearings upon the Missionary Work.*

The bearings of this question upon our work are apparent. When letters were sent out to the various towns, inquiring whether, if the Porte did not give a favorable answer, they would ac-

cept the proposition of the Pope, one of the first things done was to consult the missionaries. At Turnova, the brother of the man who has been elected head man of the nation went to consult with Mr. Long; at Eski Zagra, the head teacher conferred with Mr. Byington; and the same thing has taken place here. In this struggle, also, the Bulgarians are led to examine the teachings of Scripture, and to compare them with those of the Greek church. One of their leading delegates has put out a pamphlet, in language so earnest and forcible as to remind us of Luther at the commencement of the Reformation. The awakened state of mind which they are in, also leads them to inquire why they may not as well become Protestants as Catholics; so that, in case they should decide to go over to the Pope, many, probably, will prefer to become Protestants. Meantime, our books are extensively sold. One of the students sent from Bebek into the Sophia field, sold in two months over 5,000 piasters' worth. Apparently the work will be upon us in all its magnitude before we are prepared for it. The importance of occupying the two remaining great centres, Sophia and Uscup, in the western part of the field, apparently cannot be too strongly felt.

#### PHILIPPPOPOLIS.

LETTER FROM MR. CLARK, DECEMBER 5, 1860.

MR. CLARK, who accompanied Mr. Morse, of Adrianople, in his recent tour in Bulgaria, after speaking briefly of that tour, refers to the prospects of the missionary work at and around his own station; mentioning some facts of interest in regard to young men ready to be educated by the missionaries; a readiness to hear the truth among the people; the labors of colporters, disposing of many copies of the Scriptures; and the present condition of the Bulgarians, of which Mr. Morse has written more fully.

#### *Readiness to Hear.*

The interest felt by many young men here, and that manifested in other places,



have seemed to me to make a small boarding school highly desirable. We long for the time when an efficient band of warm-hearted Christian young men will be ready to enter these villages and homes, and tell of the way of life through a crucified Redeemer. The people are now ready to hear. Whenever our helper and colporters have been to these villages they have found willing listeners; and the Bulgarian peasants, who are now thinking, and are learning more and more to think for themselves, feel that that religion which has for its teachers only an ignorant priesthood is not the religion for them. Thus far the masses have been blind followers of blind leaders, while the educated, despising the priests, have feared to take an open stand in opposition to their empty forms, but have worshiped, and devoted themselves to, education.

#### *Helpers—Sale of Bibles.*

During the past few months I think the work of spreading the truth has been advancing, though there has been less of apparent effort and fruit. It has been the season of labor and business, in which all are engrossed; but the Scriptures are in the hands of many, as seed to germinate. Our helper has had some opportunity for conversation. A little chapel in one of our own houses has been prepared, and is also used for the school. Three colporters have been engaged in selling the Scriptures. They have sold about \$450 (10,000 piasters) worth in the aggregate, within about nine months. One of them went west, through Samokov and Uscup, and returned by Salonica. A second went north to Sophia, Nissa, and Widin, stopping at several great fairs, which continued from a few days to several weeks each, and meeting with good success. These two were students from Bebek, employed during their vacation. A third, who came here from Nicomedia, has just returned from a three months' tour in the neighboring villages. He comes back

encouraged, and seemingly deeply interested in his work; he has been cordially received, and has had many opportunities for free conversations; and he is to start in another direction to-morrow. Now we long for those young, educated, Christian (when the Spirit shall change their hearts) young men, to live and labor in these villages, as teachers or preachers.

Another subject awakens our anxieties, as well as interest and sympathy. The spirit of freedom in the Bulgarians has caused them to rise against the Greek hierarchy. They feel that they have rights, and claim them. The Bulgarians here are not ready to follow the Romish leaders, but what they will do if their demands are not granted we cannot foresee. It seems as if the movement to Rome would close up the opening fields, while the appointment of their own ecclesiastics would open the doors of access still wider. We would carry this all to Him who hears prayer; and we ask for them and for ourselves, the pleadings of American Christians at the throne of grace.

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#### SIVAS.

#### LETTER FROM MR. WINCHESTER, NOVEMBER 28, 1860.

MANY readers of the Herald will remember the interest with which they have read former letters from several missionaries, respecting Kuzelbash Koords, professing Protestantism, and a desire to be instructed. To go no further back, the letter from Dr. Jewett, referred to by Mr. Winchester in this communication, (published in April, 1858,) mentions the fact, that as early as September, 1856, some of this people visited Sivas, from villages thirty or forty miles distant, seeking professedly for religious instruction as well as political protection, and then saying, as they now say, "We are Protestants." In that letter, also, Dr. Jewett gives an interesting account of a visit to that people by Baron Krikor; and Mr. Nutting, of Oorfa, in a letter published in the Herald for November, 1860, mentions a visit by him to villages of the same people in the vicinity of Adiaman, as well as visits by them to Adiaman, and

attendance on the Protestant meetings there, and gives some account of the people and their religious views. These and other like facts in the history of the mission for the last four or five years, give increased interest to the statements in this communication from Mr. Winchester respecting this people. Professions of interest in the truth, and of desire for instruction, continuing for so long a time, would certainly seem to afford ground for encouragement, and good reason for doing more than has yet been done to meet the call from them for teachers and preachers of the gospel.

#### *Need of More Native Helpers.*

While our field is very large, our force of native agency is very small. The population of this district is estimated at 125,000. There are four out-stations. We have believed that if the work could be pressed forward at these out-stations, which are central, the influence would soon be felt in the many villages around each. For Sivas itself, and for these four important out-stations, at one of which there is a church of fourteen members, we have only had, during the past year, one preacher, one city laborer, and two teachers. Sometimes with discouraged feelings, often with great solicitude, we have sought an answer to the question—What shall we do to supply this want of native agency? There seemed to be but one course, and that was to use such men as we could find in our own field. Accordingly, very soon after my return from the annual meeting at Kharpoot, I commenced instructing a theological class of six members, and have given them instruction nearly three months. With this force we hoped to supply the four out-stations, viz.: Gurun, Divrik, Sinjan, and Zarah, each with one helper.

#### *Call to Labor among Kuzzelbash Koords.*

But unexpectedly a call comes to us from another quarter. We have been visited six or seven times, within the last few months, by Kuzzelbash Koords, who came from villages about forty-five miles distant. They called themselves

Protestants, and entreated us to send them a preacher of the gospel. They said: 'We believe that Jesus Christ is the only Savior of lost men, but as yet we are ignorant, and you must teach us. You have the truth, and we have no hope of learning it except through you.' Two of their number have several times attended our chapel services, and were very attentive listeners. They first called themselves Protestants some four or five years ago, and are the same people to whom reference is made in a letter from Dr. Jewett, published in the April number of the Herald for 1858. A helper was sent among them at that time, and it will be asked, why was the work discontinued? It was not from any lack of interest on their part, but so far as I have understood, the missionaries were not fully assured that such a work could be protected.

#### *A Visit among Them.*

As the entreaty to send a helper to this people has been renewed with great earnestness, and pressed upon our attention so frequently, it was deemed advisable that a missionary should visit them in their mountain home. In accordance with a vote of this station, therefore, I started with Baron Krikor, a member of the theological class, which I had dismissed the previous week. We anticipated some difficulty in finding these mountaineers, but were happily disappointed. On the afternoon of the second day we inquired after those who had visited us at Sivas, giving their names, and were assured that we were within fifteen miles of their villages. We were also informed that these men were Protestants. Procuring a guide we went on, and reached one of their villages about sunset. Though we found, that evening, none of the Koords who had visited us, we were cordially welcomed, and were told, 'We are the people you seek, and you will stay with us to-night.' We were soon enjoying the warmth of a genuine Koordish fire, and refreshed by

a cup of Turkish coffee. With haste a repast was made ready, consisting of a lamb, newly baked bread, honey, yaghoort and pilaf. This passed, we dismissed our Turkish guide and sat down to converse with our Koordish friends without reserve. We spent the long evening with about a dozen of them, in reading, conversing, singing and prayer. Our friends listened with much interest as Krikor read and explained several chapters of the Bible. In the morning, a Koord who had attended our chapel at Sivas came running to welcome us, from another village, out of breath, and wet with perspiration.

#### *Visit to Sheik Suleyman.*

In company with this Koord and several others, we started for the village of Sheik Suleyman, distant nearly a day's ride. On our way thither we passed through four villages, at each of which we stopped a short time, to take a cup of coffee, read a portion of Scripture, and offer a prayer. We were every where received with great cordiality, and as we went onward the number in our company increased. On reaching the residence of the Sheik, we found he had gone to a village ten or twelve miles distant, and was not expected to return till the next day. A messenger was dispatched for him, and in the mean time, we were entertained at his house, by his wife and son, with true Koordish hospitality. A lamb was roasted for us on a spit, by a large fire, around which sat some fifteen fine looking Koordish men, (besides several women and children,) listening to the truths of the gospel. At length the chief arrived, late in the night, and welcomed us, expressing great thankfulness that we should have come so far to visit them. Nearly all the night was spent in reading the Bible and in conversation. Again and again the request was repeated, that we would send them a religious teacher. They said: "We wish to learn the way of salvation. If we remain in ignorance and

perish, will not our blood be required at your hands? We are ready to receive a teacher, and if you will send one, we will care for him as we do for our Sheik."

#### *The Parting—A Helper Sent.*

This seemed to us a call of Providence. About fifty families, called Protestants, are united in this entreaty, and we feel that through these friendly Koords we may hope to reach thousands of their race, many of whose villages we saw from the tops of the mountains which we crossed. The territory which they inhabit is about forty-five miles wide and eighty or more in length. Such is the open door which we could not refuse to enter. We told the Sheik we would send a helper for a few months, and they seemed greatly rejoiced.

Having thus settled this question, we proposed to take our leave. Krikor read the 10th chapter of the Gospel of John; we sang in Turkish, the hymn commencing—

"How sweet the name of Jesus sounds  
In a believer's ear;"

and as we rose to offer prayer, those present, about twenty, stood with us, with uncovered heads, forming a semi-circle in front of the fire. It was a touching spectacle. For them it was a new attitude; we had evidence that many of their hearts were moved with unwonted emotions; and we pray that they may be renewed by divine grace. Attended by the Sheik's son for our guide, we parted from them, receiving many expressions of gratitude for our visit, and reached home in two days.

To-day we have sent away Krikor to begin his labors among this interesting people. Two helpers besides Krikor we have already sent to their fields of labor, and we hope to send two others in a few days.

At our communion season in October, four united with the church; but we mourn that from the hundreds in this city who are enlightened, and who freely



admit that the truth is with us, so few come forward and avow themselves on the Lord's side. We need the Holy Spirit's influence, to convince them of sin, and make them willing to forsake the world and endure persecution, if need be, for the Lord's sake.

### CESAREA.

LETTER FROM MR. FARNSWORTH, DECEMBER 7, 1860.

#### *The Converted Turkish Family.*

In order to preserve the proper connection of events, it seems proper to place this letter from Mr. Farnsworth before and in immediate connection with one from Mr. Schauffer, relating to the same persons, who are now at Constantinople. The case is one in which the brethren at Cesarea have felt deep interest for a considerable time, (see *Missionary Herald* for 1859, pages 115 and 273, and for 1860, page 18,) and one which may still well enlist the sympathies and the prayers of Christians not in Turkey only. The dangers and temptations which compass such professors of the Protestant Christian faith in that empire are yet very serious, as will appear from statements which are published in connection with this narrative. Mr. Farnsworth writes:

You have from time to time been informed of the circumstances of a Turkish family in Cesarea, which embraced the gospel some four years ago. The man and his wife have both continued faithful and patient, though surrounded by trials and very great dangers, all these years. Repeatedly the fanaticism of the bigoted moslems has been so much excited that we have regarded the life of the brother as in imminent danger. Once he came to me in great excitement, and requested me to pray for him, saying, "Now, even now, my enemies will kill me;" but the gracious Lord has preserved him and his, in all their perils.

#### *Dangers—Attempts to Escape.*

From the time when he learned to love the New Testament, he saw that he must leave his native place; for Cesarea is one of the strongholds of the False

Prophet. He early arranged his business, and put his property in such shape that he could easily leave; but when he applied to the Government for a permit to remove with his family, it was denied him. A year ago he went to Constantinople, leaving his family here, to see if any satisfactory arrangement could be made to enable him to escape, but nothing was accomplished. He returned to his home almost in despair, but showed no wavering of faith, still clinging firmly to the gospel of Jesus. Ever since his return, he has been anxiously watching for an opportunity to flee secretly to a place of safety. This, though a dangerous experiment, seemed to be his only alternative.

About two months ago, his situation was made peculiarly dangerous by a new display of fanaticism. An enemy, an Armenian, by various means, excited against him the hatred of the more bigoted moslems. Certain men were reported as deliberately planning to murder him. We did not consider his danger so great as on some previous occasions, yet his relations to us seemed too well known to be longer ignored, and the civil head of the Protestants went to the Pasha, then here from Yozgat, informed him of the dangers which threatened our moslem brother, and asked protection for him.

#### *Protection Promised—Boldness.*

The Pasha, and also the commander of the troops stationed here, declared their readiness to protect him. They said, "There is perfect religious freedom;" and the Pasha added, "Who dare disturb him for reading the Gospel—I myself read it." These promises encouraged us so greatly that we were nearly persuaded that it was the duty of these friends to be baptized here; but they dared not, and I think it would have been imprudent, at the least.

After we had appealed to the Government, and while his enemies were planning his destruction, Ahmed declared his

apostasy from the moslem faith in a manner that quite surprised us. In one of the most crowded thoroughfares of the city, he proclaimed with a loud voice, "Do what you will, I will not go to mosque. Regard me as an Armenian idolater if you please, worshipping pictures and the cross; or think me a Greek or a Catholic, or what you please; I will talk with whom I please, and go where I please, for our Sultan has granted perfect liberty." He then referred to the scenes at Damascus, and to the terrible retribution so swiftly visited upon their perpetrators, and said, "When will you leave your folly? Do you mean to bring upon yourselves such evils as your brethren there are suffering?" Then, approaching one of the men supposed to be particularly active in efforts for his destruction, he took hold of his collar, saying, "You want to kill me, do you? Do not think yourself hid. I know you, and have complained of you to the Pasha. If you have anything to say against me, say it now. If you want to kill me, behold, there is my house; I keep no weapons but a small knife; come if you think best." Everybody, moslem and rayah, was astonished at this language, and much more of the same kind, but no one dared injure him.

#### *They go to Constantinople.*

A few days after this scene, a muleteer, well known to the missionaries, and peculiarly well qualified to execute the difficult business of removing this family, called on us. After being informed of the circumstances, he entered most heartily into the plan. With a few hours' notice, the family were ready; and a little after midnight, November 27, they mounted their horses—this moslem brother, his wife, and three little daughters—for their long and perilous ride of two hundred and forty miles to Samsoon. Before daylight they had left the Cesarea plain, and the following Saturday they reached Marsovan, in season for a

quiet Sabbath there, with the missionaries whom they had learned to love in Cesarea. They seem to have had no serious trouble till they reached Samsoon, the very place where they expected safety. On arriving there, they learned that Mr. K., the acting English consul, was absent. People from Cesarea, both moslems and rayahs, did what they could to injure Ahmed. Some proposed seizing his children, and killing him and his wife; some complained to the Pasha, and attempted to arrest his course. The danger was so great that it was found necessary to place the family in the English consulate for protection. There they remained two days, when Mr. K. returned, and the next day a French steamer, bound for Constantinople, appearing, he put them on board, and sent them on in peace. Our last post from Constantinople brought the news of their safe arrival there. They were the very happy guests of one of the missionary families in Bebek. I am sure you will unite with us in thanksgiving to God for his watchful care over this family, and for his goodness in delivering them from their prison-house. But they are now surrounded by new temptations and new trials. Pray for them that their faith fail not—that they may endure unto the end.

#### CONSTANTINOPLE.

LETTER FROM MR. SCHAUFFLER, JANUARY 2, 1861.

#### *The Turkish Family from Cesarea.*

MR. SCHAUFFLER writes respecting the family whose removal from Cesarea is reported in the foregoing letter from Mr. Farnsworth, as follows:

You will receive by this mail a letter from Mr. Farnsworth, dated December 7. At the request of Mr. Herrick I add a few lines, as you might well expect to hear from us also on the subject of this interesting family. They have now been here about seven weeks, and are favored by Mr. E. E. Bliss with a shel-

ter, occupying his dining room, on the lower floor.

When they arrived, they might have fallen into serious embarrassments; for they came up from the steamer without having passed their effects through the custom-house at Galata or at Stamboul, and of course they had no permit from either of these places to land their baggage. To make the evil worse, they inquired for the "Protestant school"—they being obviously a *Mohammedan* family from Asia Minor. Fortunately a person from Bebek was about, who being the custom-house officer of the landing place, let them pass, called porters, and directed them to our seminary. Soon after, this man, an entire infidel, came to Mr. Williams and boasted of his liberality to us. "I knew," he said, "that they were *your* people. I might have sent them right down to the custom house, but I winked at the thing, loaded their baggage upon the backs of our porters, and sent them up to your school. I know all about these things," &c. They have since changed their Anatolian for the Constantinople dress, and go out and come in, no one having disturbed them thus far.

There are, however, embarrassments enough connected with this case, without any Turks to annoy or to threaten us. The man's trade consists in fabricating articles of iron; e. g. ironing pans, shovels, grates, tongs, &c. &c. But these articles are manufactured here in immense quantities; and although this trade yielded to the family of Ahmed a comfortable living at Cesarea, they would be entirely undersold here by the Gypsies, pitching around and in Constantinople. I have made efforts to find work for him, and he himself has taken pains, and is still seeking; but no opening has appeared as yet. Fortunately Ahmed is not altogether poor. Although they left their house and furniture behind, in the keeping of a Protestant Armenian, they brought some ready cash with them. But they are very

anxious not to eat up what little they have, and become a burden to others.

Mr. Schauffler alludes to other embarrassments in the case which need not be mentioned here, and at a later date, January 8, adds a statement that the family had just removed to Yeni Kapoo, having hired a house there.

#### *Work among Mohammedans.*

In a letter of earlier date than the foregoing, Mr. Schauffler refers to the work among Mohammedans, and the present attitude of the Turkish Government towards that work, as follows:

The work among the Mussulmans is going on steadily, notwithstanding the threatening clouds which are beginning to rise upon our horizon. I have received reliable and repeated information, that the Porte intend to organize a decided opposition against the encroachments of the Bible into their *nationality*—about their *religion* they care nothing. Their plan seems to be this; to make diligent search for the New Testaments and Bibles in Turkish, and for their owners and readers; to confiscate the books; to frighten or punish (according to the degree of culpability) the individuals; and to exile those who have really made defection. Upon Mr. Williams they are not intending to lay their hands, but they will so isolate and guard him, that no one shall approach him.

Two or three weeks ago, the Grand Vizier sent word to the Serasker to call for Abdi Effendi (our baptized Imam) and examine him. This was done, and the old man made the following confession and statement: We are no ghiaours; (i. e. we worship neither pictures, nor crosses, nor saints;) we assemble and read out of this book; (drawing out of his bosom the New Testament;) we sing out of this one; (producing a Turkish Hymn Book;) and we listen to preaching from the Gospel, and engage in prayer for all men. If there is any thing wrong in this book, please point it out to me. He supposed, (on inquiry,) that there might be some forty men who

were like him, and mentioned some of their names. He was then dismissed with a word of advice, to let alone things too high for him. Since then a young theological student, (Mohammedan,) who keeps and reads the Bible in his room in the mosque precincts, has been searched after; but he happened to be absent in Broosa. The Omer Effendi (exile in Broosa) people have been informed, privately, that they will be taken in hand again, and that their leader will be exiled from Broosa to some other more distant and hopeless place. He is very closely watched where he is.

Mr. Schaeffler states that great efforts have been and still are made to induce Hamdi Effendi, (the nephew of a Pasha of high rank, who was baptized some time since, and then expelled from his uncle's palace,) to return to his former position, where it is promised that he shall be left free to believe what he pleases. "What they wish to accomplish," he says, "is evident; and Hamdi Effendi will need much grace to resist these temptations."

A letter from another missionary, dated December 10th, speaks of Hamdi Effendi as having returned to his uncle; expresses decided fears as to his Christian character; and less confidence than some others have felt in the general promise of "the work among the Turks."

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### Mission to Eastern Turkey.

#### ARABKIR.

LETTER FROM MR. RICHARDSON, NOVEMBER 20, 1860.

MR. RICHARDSON introduces his letter by referring to the very natural desire of missionaries to send, and of the friends of missions to receive, cheering intelligence; but remarks that disappointments, failures, and various trials of faith and patience must be expected, and should be communicated to the churches, as well as the brighter aspects of the missionary work. He then mentions some of the trials recently encountered at Arabkir. They are only such as every thoughtful Christian will expect to see reported, at times, from the missionary field, and yet such as should lead all friends of the work to a deeper consciousness that our reliance must

be upon God alone, and to more earnest prayer.

#### *Apostasy of a Helper.*

From this station, we have had the delightful privilege of communicating much to cheer the friends of Christian missions, and we have yet on hand an increasing store of these bright tokens; but we think it best not to conceal the fact that we have a considerable bundle of discouragements and disappointments. Of these, I propose now to give you a specimen, though it is one bordered with a cheerful setting of hope.

The first evangelical church of Arabkir was organized August 1, 1854, and during the six years of its existence, fifty-three members have been received to its fellowship. When their early education and their peculiar temptations since embracing the truth are considered, the fact may be regarded as a remarkable one, that the first instance of excommunication occurred only the last Sabbath.

The offending brother had been a Protestant for about ten years; was early received to the communion of the church, though not without some misgivings; and was employed as a helper from the first occupation of this station. He was a teacher by profession, and "Margos," or "Boanerges," has been often mentioned in our communications. (For a particular account of him see Herald for 1854, page 378.) He has been stationed some of the time, for the last four years, first at Egin, and afterwards at Malatia. From the first he has occasioned us much pain by the spirit and conduct in which he has often indulged; but we have borne with him, hoping for the best, and knowing him to be possessed of considerable influence among the people, from his reputation for learning and his volubility of speech.

[Some details of his proceedings in different places are here given which may be omitted.]

His efforts to cause division having failed, and we having become thorough-

ly convinced of his utter unworthiness to be a helper, and, indeed, to have a standing in the church, he returned to the bosom of the idolatrous communion from which he had been so long estranged. As the wages of this unrighteousness, he had been previously assured that he should receive a salary, and be employed to teach a school in his own house, in opposition to the flourishing schools, male and female, on our chapel premises, near which his house is situated. He had, by his course, completely destroyed his influence in the church, so that, all having been thoroughly convinced of his wickedness and hypocrisy, the vote at the church meeting was unanimous for his excommunication.

#### *Another Case.*

At the same time it became our painful duty to suspend one other member, for disorderly conduct. This is a young man, whose father, some years since, [then a noisy Protestant, but who soon became a violent opposer, and a relentless persecutor of his son,] was very active in his efforts to secure the residence of a missionary in this city. The young man was received to the church in July, 1857, and for a considerable time appeared well. But at length his place in the chapel was occasionally vacant, and we learned that he was greatly flattered by many of the rich and worldly Armenians. It soon became apparent that the changed tactics of the opposers were producing the effect desired,—that the deceitfulness of riches and the lusts of other things, entering in, were accomplishing what affliction and persecution could not. Having thus surrendered his heart, he only awaited an occasion to deliver himself up to the enemy. This the disaffection of Margos afforded. He has ceased to attend at our chapel; goes, it is said, to the old church; and gives as a reason for his course, that *we would not employ his friend*. The young merchant is to be taken as a partner into one of the most

wealthy of our commercial houses, and placed over a flourishing branch of their trade at Aleppo. We have therefore but little hope that he will ever be restored to a standing in our church.

The purity of the church promotes its peace and prosperity. This blessing in the trouble—this silver lining of the cloud—we are already beginning to witness. Although these apostates are trying to persuade themselves and others that there is no great difference, after all, between the Armenians and Protestants, yet the best informed among our people are learning to distinguish between the holy and the profane, between the clean and the unclean.

#### *Chapel at West Arabkir—Schools.*

To this communication, though already long, I will add one or two incidents which encourage hope. The chapel at West Arabkir, commenced in 1857, has at length been completed, and was formally dedicated on the 4th inst. As the building was an entirely new one, and on ground not previously occupied, we have been compelled to move with the greatest caution in the case, lest we should arouse a strong opposition on the part of both Armenians and Turks.

At the dedication, about one hundred persons were present, including a goodly number of females. A regular preaching service will hereafter be maintained in that place, on Sabbath morning, at the same hour as the service in the chapel at East Arabkir. The prospect there is quite encouraging, notwithstanding the greatly increased activity of the Armenians, who have built a large school-house this year by the side of ours, and have gathered a school of about one hundred pupils.

We have been giving much attention to our schools this autumn, with a view to their better organization, &c. Each pupil is required to pay a small initiation fee, which is a new feature. To the male school at East Arabkir, fifty pupils have been received, and to the female,



thirty. The pupils of all our schools are expected to attend our Sabbath school. Last Sabbath about seventy children were present, besides the adult classes, for men and women.

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### *Madura Mission.—India.*

LETTER FROM MR. TRACY, OCTOBER 15, 1860.

#### *Seminary at Puzumalie.*

RESPECTING the school under his care Mr. Tracy writes:

At the commencement of the term in June, a new class of catechists, nine in number, was admitted to the seminary. A class of boys was also admitted at the same time, from the station village schools. This class was limited to fifteen, but on the day of examination, thirty-one candidates were present, from the different stations. After a day spent in careful examination, the requisite number were selected; and the remainder returned, greatly disappointed, and in some cases in tears, to their houses. As this was the first class to be admitted directly from the station and village schools, we have looked forward to the result with interest, and not without some degree of anxiety. The boys admitted sustained a very fair examination in the required studies, and I think were not in any way inferior to the class which preceded them. We hope that the necessary rejection of half the candidates will prove a stimulus to more diligent study in the village schools, and that the standard of admission to the seminary may be gradually raised as high as is desirable.

#### *Donations to the Board.*

I mentioned, in my last report, that the Seminary Evangelical Society had made a donation of 161 rupees to the Board, besides defraying all the expenses of the station school. Since then, a personal subscription of over 66 rupees has been made and forwarded to your treas-

ury, as a thank-offering for many benefits received through its instrumentality. Of this amount, 36 rupees were from the teachers, 26 from scholars, and the remainder from servants employed in the seminary and in our family. It was literally a free-will offering; and though the amount is not in itself large, it indicates, under the circumstances, a most commendable spirit of beneficence. Each of the seminary teachers gave half a month's wages, which, with the present greatly increased expense of living, could not have been done without much self-denial.

In addition to the above, I have had the pleasure of receiving, from two of the former pupils, 150 rupees as a donation to the Board. They were members of the first class which graduated, and have both been, for several years, in the service of Government. It was very gratifying to me to find that the writer of the letter accompanying this donation, after fifteen years' absence from the seminary, still retains so warm and grateful a recollection of the privileges he enjoyed while here.

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LETTER FROM MR. CAPRON, NOVEMBER 16, 1860.

#### *The Patianur Field.*

HAVING spoken of some matters of personal interest, Mr. Capron, who is still at Madura, refers to the progress which he is making, after many delays, in preparing a house for his residence at Patianur. These delays were occasioned, in the first instance, by the financial embarrassments of the Board, and then by difficulty in securing a title to land, and the general inefficiency of the people. He then writes:

Since my last, I have made four tours to my Christian congregations. The name of the Patianur station has been changed to Mana Madura, to correspond with the name of the village selected for our residence. The bright spot in this field is the congregation in Sudiur, where there are four excellent members of the church. The station of Sivagunga is also in my charge, and the

bright spot in that is the village of She-tur. In my last stated letter, I mentioned that the catechist of that village, a recent graduate of the seminary, had just written me that he would give a month's wages to the Board for the Jubilee collection; which, with what he had before given me, amounted to one-tenth of his salary for the year. He afterward succeeded in raising for the same object, in that little congregation, the sum of \$4 26. This, with what the catechist gave, would be for the thirteen adults, six of whom are members of the church, an average of 56 cents each; or including the children, who joined in the subscription, 28 cents each; but in sums varying from half a cent to three dollars. The whole amount from the two stations is \$15 32.

#### *Girls' Boarding School.*

The Girls' Boarding School is constantly full, and applications are often made for the admission of new scholars. One applied yesterday, and two more today, but we could not receive them. Since my last, two have left the school to be married, and two have united with the church. Others are interested, and six or eight come for private conversation on the subject of religion. All are desirous to join the church, and the difficulty is to satisfy ourselves that they have not only sufficient knowledge, but the other requisite qualification, a meek and penitent spirit. A daily prayer meeting is kept up in the school, and we wait there, as we do throughout the mission, for the outpouring of the Holy Spirit.

Miss Ashley continues to have excellent health, and as she makes progress in the language, is devoting more and more time to the school. Her presence here has been an unspeakable relief to Mrs. Capron; while there is more work to be done in the school, and work worthy of the time and thought of an American lady, than both of them can do when both are in good health.

#### *TIRUPUVANUM.*

LETTER FROM MR. CHESTER, NOVEMBER 26, 1860.

#### *Influence of Native Christians.*

MR. CHESTER mentions, that the native pastor to whom a call had been extended by the church at Tirupuvanam, has decided to remain where he now is, so that he is still to be left without such a helper in the labors of the station. Speaking of the favorable influence exerted upon the heathen of certain villages, by relatives in other places who have embraced Christianity, he says:

On a recent occasion, when the Christians came from their village to attend a wedding among their heathen relatives, I found that Christianity was a theme of almost constant conversation. My station catechist was invited to come and assist the Christians in inducing their heathen friends to renounce idolatry and accept a Christian teacher. Their reply was, that they were not ready yet to become Christians, but they were quite cordial in inviting the catechist to visit them at their houses. This he has done, and will continue to do.

#### *Schools.*

The following statements respecting efforts to improve the schools, the readiness of the people to come into connection with the missionary, and to have their children use Christian books and receive Christian instruction, are of a pleasing character.

The schools of our station are, I think, improving a little, but I have long wished to do more for the teachers. We have had a meeting for teachers and catechists living within five miles of Tirupuvanam, once each week during the past year, but have spent only two hours together. This has given me only time to hear reports of their work for the week, and two lessons, one in the Catechism and one from some part of the New Testament. We commence, this week, a weekly meeting, which I trust will be of still greater benefit to the teachers. The design is to remain together three hours longer each Wednesday, and the additional time will be

occupied with another lesson, for the catechists especially, from the Bible, and also one for them in the Evidences of Christianity, or from a treatise on Theology. The teachers will also have two additional lessons to recite and receive instruction upon, one in Geography and one in Grammar. Our plan is, to give this regular portion of time, each week, to preparing both catechists and teachers more thoroughly for their work.

Since I last wrote, Mrs. Chester has commenced holding a meeting with the women living immediately around our house. Most of these are either church members or have renounced heathenism. A few, however, are still heathen, but are willing to commit answers in the catechism, and to listen to instruction from the Bible. I am almost daily having calls from persons from distant villages for books. Some ask to have a school established in their village, or request me to take a school, which may already be in operation, under my care. In all these cases, if the village is not too far distant, I either go and see the school, or send one of my catechists. In some cases I have supplied these heathen schools with a few of our Christian school-books, and the teachers seem quite willing to use them. There are two heathen schools, the scholars and teachers of which come regularly to our Sabbath service. After the morning sermon, I have an exercise with all the children, hearing them recite answers from the catechism, verses from the Bible, and one or more verses of a hymn. All of these, the majority of the heathen scholars recite quite creditably. But I long to see a Sabbath school here like the one in Aintab.

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### Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, NOVEMBER 15, 1860.

#### Snares and Temptations.—Prospects.

SPEAKING of that degree of religious interest which has appeared to him to exist at

Baraka, and of the unhallowed influences which are ever encountered there by those who begin to feel the force of truth, Mr. Bushnell writes :

We continue to have evidence of the presence of the Holy Spirit among us, though the manifestations are not as marked as they were a few months since. Recently I received to my class of inquirers a young man from one of the towns, in whom I felt much interest. He has endured much ridicule and opposition from his friends and neighbors, but seemed determined to persevere and be a decided Christian. Their efforts to turn him back having failed, his friends have succeeded in obtaining for him employment upon a vessel where he will, for some time to come, be withdrawn from the means of grace, and constantly exposed to the most insidious demoralizing influences. This and similar snares have often entrapped those who were fully resolved to escape from the power of heathen superstitions, and who could not be restrained by jeers, cruel mockings and threats. Those who enter the kingdom of heaven here, have to rush into it with ears closed against the remonstrances of friends; and when once entered, nothing but the power of Divine grace can keep them in it, for no means are left untried to cause them to fall.

The class of ten or twelve, who are indulging hopes of having been born of the Spirit, appear pretty well, and we hope will be prepared to unite with the church at our next communion season; but our past experience leads us to exercise great caution in the admission of persons to the church. Our meetings on the Sabbath, and during the week, continue to be attended about as usual, and our schools are much the same as they have been for a year or two past. While I am unable to communicate any thing particularly cheering, I see nothing in our condition or prospects peculiarly discouraging, and often compare our open, peaceful field, with those of our brethren where civil war, rapine and

bloodshed are so fearfully prevailing. O that we had more faith and zeal for our Master, and love for these perishing heathen for whom he died! Then would our trials and discouragements appear more trivial, our hopes brighter, and our blessings and privileges greater.

Mr. and Mrs. Walker reached Baraka, on their return from the United States, on the 20th of November, in good health. At a meeting of the mission November 22, Messrs. Preston, Best, and Clark were designated to occupy the Nengenenge station.

### Syria Mission.—Turkey.

#### ABEIH.

#### STATION REPORT.

THE following report of the Abeih station for the year 1860, furnished by Mr. Calhoun, will be read with peculiar interest as relating to a period of so much excitement, danger and desolation in Syria. Some portions of the narrative are specially calculated to call forth thanksgiving and praise to Him whose protecting care has been over the missionaries and their Protestant friends, throughout such a season.

#### *Providential Care—The Seminary.*

It is usual and proper, in the review of by-gone periods of time, to note the paternal and watchful providence of God over us, and his wisdom and goodness in protecting us. More than ever does the obligation to do this rest upon us, in the review of the past year; and we would record with gratitude, that the gracious hand of the Almighty has been over this station for good; and that, too, in the midst of scenes, and during long months of anxiety, which otherwise could not have been borne. It has been the only comfort from day to day, that God reigns; and that he was making—and that only from day to day—the path of duty plain.

As a matter of course, the ordinary routine of labor at the station has been much disturbed. The war and its consequences have demanded largely our attention. The seminary was dismissed late in June, about a month after the

first outbreak, and a few days subsequent to the slaughter at Deir-el-Komr. The young men had, previously to that event, pursued their studies with some degree of regularity, though with great distraction. After that, on account of the proximity of Deir-el-Komr, and the terror which fell upon all classes of the community around us, it was evident that the profit to the students by remaining here would be too little to warrant it.

We had thought to re-open the seminary ere this; but it has been deemed advisable to delay somewhat longer. We hope to gather our pupils again in the spring. It may be, also, that our educational plans will be so modified as to render the seminary, more distinctly than ever heretofore, a religious institution. For the year to come we propose to have primary schools only in those places where we have regular preaching on the Sabbath. It should be mentioned that Mr. Berbary, the teacher in the seminary, remained with us during the summer and autumn, and rendered good service in time of greatest need.

#### *Attendance on Religious Services.*

It was hardly to be expected, perhaps, that any additions to the church would be made under such circumstances. But though we cannot record that our borders have in this way been enlarged, we can say that our Sabbath services, both here and at Aramon, have been regularly kept up, and with larger audiences than ever before. Goodly numbers, both Maronites and Greeks, and especially females, were constant attendants during the days of alarm, and several of them still continue to be present. At evening prayers too, in our own house, we had the opportunity of expounding the Scriptures to many individuals of the village, who previously had not sought our acquaintance, but who now seemed glad to spend a half hour in an employment which gave them some relief from their distressing fears, even if it did not result in securing their earnest and permanent

attention to higher than earthly considerations. As the year drew to a close, and the balance of fear, in consequence of the coming of foreign troops, fell to the other side, the less thoughtful vacated their places in the house of worship, to be filled, singularly enough, by a considerable number of their neighbors, the Druzes. The motives that have influenced these different parties we do not discuss, but rejoice rather that we have the opportunity of proclaiming the free grace of God, even if it be but for once, in the hearing of such as have seldom or never heard it before.

#### *Ain Zehalty—A Protestant Village.*

Since the destruction of Deir-el-Komr, and the consequent departure of Mr. Bird for the United States, Ain Zehalty, which was his most promising out-station, has come more particularly under the direction of the Abeih station. The truth was first introduced into that village about sixteen years ago, by means of a Bible which fell into the hands of an individual, a Christian of the Papal sect, who was out on a predatory excursion with a body of Druzes. He is now our native helper there. Truth has been making its way gradually among the villagers, and there is perhaps hardly an individual at present who is in bondage to the old superstitions and ceremonies, however far most of them may be from the liberty of the children of God. The priests, of whom there have been at times two in the village, have found little encouragement or profit in their work. Since the death of one and the departure of the other, some time since, the only religious teaching has been evangelical. Four have been admitted to the communion of the Abeih church. During the commotions of the summer, most of the male population fled to Beirut. Since their return to Ain Zehalty, late in September, the Sabbath services have been held in the old village church; and it is perhaps the first instance in the history of modern missions in Syria, in which a

Protestant minister of the gospel has been permitted to preach in such circumstances. What opposition may yet arise to the Word, as well as the success which may attend it, are among the hidden things of the future. At present we have the spectacle of a village in Lebanon, with its almost entire nominally Christian population, looking to Protestant teachers for guidance, and asking the aid of Protestant foreign missionaries in celebrating their marriages, and in performing their funeral rites.

#### *Safety of Protestants during the War.*

It should be mentioned with gratitude, that not a Protestant home on Lebanon was robbed during this fearful war, and that, with a single exception, the whole Protestant community kept aloof from those scenes of violence. The Druze chiefs allowed a large liberty, not only to the members of the church who were scattered over the mountains, but also to all who professed to be Protestants. At Abeih and Aramon, the people composing our congregations remained unmolested in their own homes, during the entire summer, with as much of quietness as could be looked for in such circumstances. When the Protestants of Ain Zehalty concluded to leave their village, the chiefs in that district, at the request of Mr. Bird, gave full consent; and their families, which were left behind, enjoyed the protection and care of their neighbors, the Druzes.

#### *Respect for the Missionaries and their Premises.*

At Abeih, the mission premises became a store-house for the property of Maronites and Greeks, and a place of refuge for persons of all descriptions. Some twenty rooms, including even the study room of the seminary, and the kitchen, were at times filled with sleepers, or with those who, from fear, were unable to sleep. And yet, as far as we know, though the Druzes were every where triumphant, on these premises not



an insult was offered, nor an article purloined by them. At a later period, and before a temporary government was established by Fuad Pasha, the Druzes in turn sought the same refuge for their property, and to some extent for themselves. Even the wives of some of the more obnoxious chiefs remained with us for weeks, and we were glad to afford them the same aid which we had extended to others.

It ought to be mentioned also, in reference to ourselves and all in our employ, that the Druze Governors treated us with all kindness and consideration, even in the days of highest excitement and terror. Again and again, by night and by day, did they send to us, assuring us that no harm should come near us. They little thought of the more powerful Protector in whom it was our privilege to trust—not in vain; yet it was grateful to receive from them such assurances. Even at a moment when, in the flush of victory and under the pressure of circumstances which it is not necessary here to detail, it seemed as though they would cast off all restraint, and rush forward, carrying desolation through the land, regardless alike of foreign influence and of the consequences that were sure to follow, we experienced from them nothing but words of kindness and good-will; though at the same time, and in connection with those words of kindness, there were intimations of what might speedily take place.

#### *Former Pupils of the Seminary.*

We have educated in our seminary a good number of young men during the last decade of years. Many of them are usefully employed, as native helpers and teachers, in the mission work. This war has tended to develop the character not of these only, but of others of whom we always had less hope. Of the latter class, several have taken part in the war, on the one side or the other. Two of them have gone to their account, one of

whom was killed in the first assault on Deir-el-Komr, and the other has since fallen by the hand of violence. Both were Druzes, much enlightened, and always acknowledged that the truth was with us. One of them was for a considerable time, employed as a teacher by Mr. Bird, at Deir-el-Komr. The other, from a neighboring village, had been under our instructions for more than three years. In the prayer-meetings of the students he had sometimes taken a part. He had good talents, was ever active, but had a most restless temperament.

A third Druze, formerly one of our pupils and afterwards a teacher in Mr. Bird's district, is now under arrest. He is suspected of evil-doing at Deir-el-Komr, but probably without foundation. Thus it is;—the teacher has occasion to mourn over pupils who fall by the way, as well as to rejoice over others who hold on to the end. Our joy has need to be chastened; our disappointments should lead us to a firmer trust in God.

#### *Not Discouraged.*

Should it be asked, Are you discouraged by reason of what has befallen you? we answer, No. The walls of Jerusalem were built in troublous times. The storm and the tempest are as necessary as the dew and the sunshine. All alike have a bearing on the upbuilding of the spiritual temple. That authority which is usually the most baleful, the priestly and the feudal, is likely to be greatly diminished among the Maronites and the Druzes, in consequence of the war. And should it be so, we may find an open door to fields hitherto closed against us. Our congregations on the mountains, in Abeih, Aramon, and Ain Zehalty, were never as promising as now. We may see darker times than ever, and we may see lighter; but whether light or dark, our duty is plain. We are to hold on till the divine hand itself loosens our hold. We may walk, and ought to walk, in the light of God.

## Proceedings of Other Societies.

### Domestic.

#### METHODIST EPISCOPAL BOARD.

THE last Report of the Missionary Society of the Methodist Episcopal Church, gives the following tabular view of their foreign missionary operations.

FOR. MISSIONS.	Missionaries.	Assistants.	Men. & Prob.	Schools.	Scholars.
Africa . . . .	17	49	1,556	26	862
China . . . .	4	9	15	2	18
Germany . . . .	11	19	1,079	20	1,196
India . . . .	6	10	29	2	41
South America . . . .	1	1	48	1	134
Scandinavia . . . .	4	10	216	..	..
Bulgaria . . . .	3	3	..	..	..
Sandwich Islands . . . .	1	1	30	..	..
Total in For. Miss.	47	102	2,975	51	2,251
Indian Missions . . . .	17	18	1,181	..	..

#### PRESBYTERIAN BOARD.

THE missions of the Presbyterian Board are,—among the Indian tribes of North America, 9; in Africa, 3; India, 2; Siam, 1; China, 3; among the Chinese in California, 1; Japan, 1; South America, 3. The Board also makes remittances to France and Belgium, and has a laborer among the Jews in New York. The statistics of its missions, so far as reported, are as follows, including the mission to the Jews in New York:

Missions, . . . . .	24
Stations, . . . . .	59
American ministers, . . . . .	82
Native " . . . . .	6
American male helpers, . . . . .	24
" female " . . . . .	113
Native " . . . . .	74
Communicants, . . . . .	2,779
Pupils in schools, . . . . .	4,524

The last Annual Report concludes with the following remarks.

#### Home Aspect of the Work.

The foregoing detailed account of the missionary work, in its varied departments, contains much to encourage the hearts of God's people, and stimulate them to more energetic measures in the prosecution of the great work that has been committed to their care. The signs of progress, both in the Home and Foreign aspects of the work, are many and decided. Whilst there are still many churches that contribute nothing at all to this great enterprise, and others that do very little compared with what they ought and might, there are many, nevertheless, that have con-

tributed freely of their substance; and they will no doubt continue to do so, as God shall prosper them, and the growing wants of this great cause shall demand. The general observance of the "week of prayer" by the churches is one of the encouraging signs of the times. The monthly concert of prayer is now regarded as one of the stated and regular services in many of the churches; a larger number of Sabbath schools have been enlisted in the work, thus not only securing valuable contributions in money, but the more valuable training of children themselves to habits of benevolence; and what is more precious than gold and silver, the sons and daughters of the church are freely giving themselves to go far hence to the Gentiles; at the same time many of the churches are waking up to the solemn conviction that it is their great business to spread the knowledge of the gospel among all the nations of the earth, and some of them at least are girding themselves, in the spirit of primitive Christianity, to make all the sacrifices, and encounter all the toil and peril necessary to carry it on. Let these views and principles be diffused among all our churches, and let the measures recommended by the General Assembly and the lower judicatories, from time to time, for the accomplishment of this object, be faithfully carried out, and there will be very little room left for apprehension in relation to the future.

#### Foreign Aspect.

But if there are cheering indications in relation to the home aspects of the work, there are still more encouraging tokens in connection with its progress abroad. Not only has the field to be cultivated been greatly opened up by the providence of God, but almost every effort that has been made to occupy it has been attended with encouraging tokens of ultimate success. Our missionary brethren, with a few exceptions, have been favored with good general health, and their labors have been carried on with comparatively little interruption or embarrassment. Two deaths have been recorded, that of Rev. George McQueen, of the Corisco mission, and that of Mrs. Calderwood, of Northern India, both of whom have left behind the savor of precious names. Fewer missionaries than usual have been compelled to withdraw from their work on account of failure of health, whilst the number who have gone forth for the first time to reinforce the older missions, or to occupy new ground, is greater than has ever been

sent forth by the Board in any one year. One or two missions that had been but recently established, or were enjoying only a precarious and uncertain existence, have been established on a more solid and enduring foundation. All the various departments of labor connected with the translating, the printing, and the circulating of divine truth; the promotion of education, especially in training native teachers and preachers; and the oral proclamation of the gospel, both at stated places and occasions, and on extended missionary tours, have been carried on with efficiency, and have been attended with good results.

#### *Different Missions.*

Among the Indian tribes, in consequence of the withdrawal of Government funds, the Ojoe and Kickapoo missions have been discontinued for the present. The Iowa and Sac mission, for the same reason, has been remodeled, and has the prospect of enlarged usefulness to the youth and children of different tribes. With these exceptions, the missionary work here has been prosecuted with vigor, and results are being rapidly developed in which the church may feel the sincerest pleasure. A large number of young persons are now coming forth from these schools to be teachers and preachers, and the number of conversions has also been considerable.

The missionary work among the Chinese in California has been resumed. The presence of the missionary has been welcomed by that people, and while there are not a few discouragements, the way is open for making known the gospel to them.

In South America, though the missionary work is still in its incipency, there are, nevertheless, tokens of good. In Buenos Ayres, little or no progress has been made, owing to the unsettled state of the country in connection with the war which has prevailed during the greater part of the year. In Bogota, the cause of truth and evangelical religion has made decided progress, and souls have been brought to embrace the Savior in the midst of bitter opposition—thus foreshadowing the nature of the warfare to be waged in this portion of the world, as well as the glorious results that are sure to be realized, if it is prosecuted with fidelity and in reliance upon Divine aid.

In Africa, there have been important additions to most of the churches, whilst in Corisco there has been a special outpouring of the Holy Spirit, resulting in the hopeful conversion of many souls.

In India, the missionary work has been characterized by a larger number of conversions than usual, and among these there have been several Mussulmans and

Brahmins—classes of persons who were once regarded as the most improbable subjects of Divine grace. The mission in Siam is now reaping the first fruits of years of toil and prayer, and if reliance can be placed on the outward aspects of the work at the present time, a much richer harvest is about to be gathered. In China, one of the advanced missionary posts, taken up some time since, has been temporarily suspended on account of the impending war with Great Britain and France. In other respects the missionary work has been making decided progress. At Ningpo, there has been a special work of the Holy Spirit, and many souls have been brought to the knowledge of the Savior. The missions at Shanghai and Canton, though not so highly favored in this respect, have, nevertheless, had some encouraging tokens of the Divine approval. One missionary has taken up a post of labor near the great metropolis of Japan, and although there has not yet been time for any important results, enough has been found to show that this will be a difficult field of labor, and much faith and patience will be required in the prosecution of the work.

In view of such results and prospects, the people of God may well feel encouraged; and they have abundant cause of gratitude to Almighty God, by whose blessing alone they have been brought about. Let them be stimulated by these results to greater faithfulness—let them give themselves to the necessary sacrifices and perils of the work, and go forth in dependence upon the presence and aid of the Great Head of the Church, and results will soon be realized, more glorious than have ever been witnessed among men, and such as shall fill heaven and earth with joy.

#### AMERICAN BAFTIST MISSIONARY UNION.

##### *Statistics.*

THE last Report of the Union presents the following summary statement of its missions:

The whole number of missions is 18. In the Asiatic missions, there are 16 stations, and about 360 out-stations; in the French and German missions, 70 stations, and 649 out-stations; in the Indian, about 12 stations and out-stations. The number of missionaries, including those in this country, and exclusive of those in Europe, is 42 males, and 43 females; native preachers and assistants, exclusive of those in Europe, 364; in Europe, 125; total, 489. The number of churches is 356; of baptisms, (reports not complete,) 2,840; whole number of members, (reports not complete,) 25,408.

The following extracts from a special paper presented to the Union by the Executive Committee, upon the inquiry, "Shall the work go forward?" presents interesting facts in regard to the operations of the Union.

#### *The Treasury.*

A careful examination of the Treasurer's accounts for each year since 1826, when Deacon Lincoln became Treasurer, and Boston was made the seat of your operations, shows that the average annual income, from donations, for the period ending 1830, was, in round numbers, \$12,000; for the second period, to 1840, a fraction over \$33,000; for the third period, to 1850, \$68,000 and a fraction; and, for the last period, to the present time, \$95,000; making the increase of each year over the preceding, from 1830 to 1840, \$2,000; from 1840 to 1850, \$3,500; and from 1850 to 1860, \$2,700; that of the first half of this last decade being \$5,000; the average income for the last half, showing little or no increase in the average reached for the first half, though it includes two years, 1856 and 1860, when large sums were contributed for the payment of debts. The largest amount realized in donations, in any one year through the whole period now under review, was in 1856; the next largest was in 1854; and the next, 1860; each year yielding \$111,000 and a fraction over. This exhibit presents a steady increase in the flow of benevolence, from the beginning up to 1854, since which time, even including the results of efforts to pay debts, there has been no advance; without those results, a perceptible decrease is manifest. This check in the stream, and consequent failure in supplies, may be accounted for, in part, by the financial revulsion of 1857, whose effects are still everywhere felt; and, in part, by other causes, which it is not our present design to point out.

Turning to another source of income, viz., *legacies*, we find that, up to 1830, they averaged somewhat less than \$2,000 a year; for the next period, they reached very nearly \$5,000 per year, falling down, for the next period, to \$4,000, and in the last, rising to over \$8,000. Adding donations and legacies together, we find that the increase of the year just closed is greater than that of any preceding year, by about \$2,500.

These two, viz., donations and legacies, must be regarded as the natural and legitimate sources of income for the Union, and are fast becoming, if not its only, yet its chief sources of support. \* \* \* The whole amount received from donations since 1824, is \$2,040,587.24, (errors excepted); from legacies, \$136,462.30, (errors excepted), making a total of \$2,177,049.54. Add to this the aggregate from

other sources, \$418,000, and you have a grand total of \$2,595,149.54.

#### *Past Operations.*

In 1830, and for two or three years later, the operations of the Society, apart from the American Indians, were confined to Burmah alone. Before 1840, you had missionaries in Assam, Siam, Madras, Africa, Greece, France and Germany; since which time no new soil has been broken, with the single exception of China; and that is hardly an exception, for the mission in Siam was in part devoted to the Chinese population. Africa and Greece have since been abandoned. The number of laborers, male and female, sent from this country, rapidly increased from 1834 and onward, it being peculiarly noticeable from 1846 to 1853-4, when it reached the highest point; the number now in the service being fully one-third less than in those years. The scale of expenditure from 1845 to 1855 was very large, and the work projected and entered upon in those years implied, and would have required for its consummation, a still larger annual outlay—larger, it is believed, than the ratio of receipts for the same period would warrant. Indeed, it was a sentiment of the late Foreign Secretary, often expressed, that "the demands of the work undertaken, were always in advance of the means at disposal."

#### *Present Missions.*

Looking out on the various fields now occupied, and summing up in a word the state and demands of each, we may observe—of the American Indians, that the Cherokees have come to that state, as to the number and character of the converts, when they ought to begin to care for themselves, and make provision for their own spiritual wants. The present measure of outlay, kept up for a few years, may bring the time when you can safely leave them, with perhaps a guiding hand or two, to their own resources. The expenditure for the Delawares is chiefly provided for by the United States Government; and no increased outlay may be required for that quarter.

France is calling for more help; and there can be no doubt but there is room there for a profitable investment. Between it and the urgent wants of some of the Eastern missions, there is a question of a grave character to be settled; and, if the call of both cannot be regarded, it is the judgment of the Committee that the heathen have the first claim.

The mission in Germany is instinct with spiritual life, and the agencies for evangelization are being multiplied in a most remarkable manner. New mines of wealth are opened in all directions, and it is the

dictate of wisdom and mercy alike to follow up every rich vein, whithersoever it may lead—to Hungary, Austria, Russia, or Lapland. From these scenes of God's manifestation you cannot withdraw. A limited amount, not much more, perhaps, than the present annual grant, will suffice to indicate to the brethren there, your interest in them and their labors, and enlist your prayers and sympathies in their behalf.

The two points occupied by you in the vast empire of China, having both been strengthened during the past year, are better provided for, all things considered, than any other of your eastern missions, and for a year or two to come, the present scale of expenditure need not be very much augmented.

Siam is in want, only two men being there, one in each department. The church is made up of Siamese and Chinese, the latter being the larger, and by far the more vigorous portion. If it be possible, a separation should take place, two churches be formed out of the one, and each department of the mission placed on an independent basis. This step the Committee deem particularly important in its bearings on the evangelization of the Siamese nation.

In Burmah, we find the work among the Karens in an advanced state. Converts have been multiplied and churches established. The elements out of which the kingdom of God is formed, have been created; the first great work of missions has been done. The second stage in the process of evangelizing a nation is reached, that of perfecting, arranging, and combining the elements, and fashioning them into a complete and harmonious whole. Training the agencies for a wider creation is now our province.

In the Karen mission, you will want hereafter American missionaries only in limited numbers, one man for a province, to act, in the true sense, as a "shepherd and bishop of souls," and have, as Paul did, "the care of all the churches," including the pastors.

Among the Burmese population, the work is not so far advanced, though the signs of the present time are very encouraging, and the indications of an ingathering are such as to fire the zeal of the missionaries to an unwonted degree. No doubt the development here will always differ much from what we have seen among the Karens; still we may hope the time is not distant when the churches will be multiplied, and preachers raised up by scores, and all the agencies for an aggressive movement exist among the natives themselves. Looking among the missionaries, both Karen and Burman, we see a class of men who have been on the field twenty-five years and more, veterans in the service, whose usefulness remains un-

impaired. But all of them have seen their days of strength, and must soon pass away. In answer to prayer, some of them have survived far beyond even their own expectations ten years ago. Any mail may bring the tidings of their departure.

Looking again, we see another class of laborers, men in the prime of strength and usefulness. They are valiant for the fight, and fight valiantly; and, if God spares their lives, they will take and fill the place of the present fathers.

We look again for a class of recruits, the men who are becoming acclimated, learning the language, getting a knowledge of the people and the country, acquiring the use of the armor, that they may know how to win souls. But, alas! we find them not. With a single exception, they are not there; they have not been sent. Five years, in this part of our work, have dropped out and gone forever. Ten men, five for the Burmans and five for the Karens, ought to be on the field this moment, prepared to enter in and labor. Besides this, two principal races of Burmah, the Shans and Kyens, have scarcely been touched, as yet, with evangelizing influences. These are beginning to lift up a voice for the bread of life, and we must be prepared to answer the call.

Passing over to Assam, we find to-day two missionary families, where six or eight formerly stood; and where, after the outlay of a quarter of a century, only a few of the first elements of the kingdom of God have been fashioned out of the descendants of the old Adam. The agencies for such a creation must be transferred thither, as yet, from Christian lands, and, with the favoring aids of the Holy Spirit, we may hope "new men" will be created. The Committee are resolved, as a chief part of their work for this year, to strengthen the Assam mission, and hope to be able to report, at its close, five or six families on the ground.

Teloogoo, the "lone star," is fast becoming a bright and luminous body, and the brethren there cherish the hope of seeing it, in their own day, "a constellation." It is a sweet mission, sweet with the influences of Divine love and the odors of heavenly grace. It deserves to be strengthened, and the Committee have thoughts of good relative to it,—and to Siam,—to be executed so soon as Assam is cared for; Burmah at the same time and at once, coming in for a share. Much money and many men will be needed, and the churches cannot fail to furnish both.

Shall the work go forward? "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."



## Miscellany.

### THE CHINESE INSURGENTS.

IN the Herald for December last, extracts were published from statements by several missionaries in China relating to the recent movements, and the views and purposes, of the insurgents in that empire. It was then stated, that not enough was known of the character and religious views of their leaders to furnish any safe ground for a confident opinion in regard to the results, as likely to be, on the whole, favorable or adverse to true Christianity, in case they should succeed in permanently establishing their authority. The same, it is believed, must be said still. We might reasonably *hope* much from their success, but could, at present, by no means feel very *confident* that the brighter hopes would be realized. The extracts given in December were favorable, and much that has appeared in different publications since has been so; but some things appear of a much less pleasant character; and it is to be considered, that it is evidently the strong desire of the insurgents now, as a matter of policy, to win the confidence and favor of Christian nations. This fact should be borne in mind in reading the letters from Chung Wang Lee to an American missionary, to Lord Elgin, and to several Christian governments. The Christian church is called carefully, and with much prayer, to watch the progress of these movements of God's providence, and to be ready for the mighty work to which she may ere long be manifestly called, in preaching the gospel to one-third part of the human family in China. From many documents of interest bearing upon this matter, a few have been selected and are presented here, which, in connection with what has previously appeared in the Herald, may enable the thoughtful reader to form a somewhat just estimate of the present religious aspect of the movement.

*Letter from Rev. J. L. Holmes.*

The views of missionaries, American and English, who had visited the insurgents at Suchau, which were published in December, were favorable. The following extract from a letter from Mr. Holmes, of the Southern Baptist Board, presents another view. Mr. H. made his way to Nanking, about the same time that Mr. John and his brother missionaries were at Suchau. "He was admitted to

the audience-hall of the Tien Wong, and there presented to his two brothers, and others of his family, but the Tien Wong did not appear." The impression left upon his own mind, as the result of his visit, he thus describes:

I went to Nanking predisposed to receive a favorable impression; indeed, the favorable impressions of a previous visit to Suchau led me to undertake the journey; I came away with my views very materially changed. I hoped that their doctrines, though crude and erroneous, might notwithstanding embrace some of the elements of Christianity; I found to my sorrow, nothing of Christianity, but its name falsely applied—applied to a system of revolting idolatry. Whatever there may be in their books, and whatever they may have believed in times past, I could not escape the conclusion that such is the system which they now promulgate, and by which the character of the people is being moulded. Their idea of God is distorted until it is inferior, if possible, to that entertained by other Chinese idolaters. The idea which they entertain of a Savior is likewise low and sensual, and his honors are shared by another. The Eastern King is the Savior from disease, as Christ is the Savior from sin. The Holy Spirit they make a nonentity. The whole transformation may be concisely stated in the language of Scripture; "They have changed the truth of God into a lie, and they worship the creature more than the Creator." [Mr. Holmes then specifies some of the blasphemous notions which had most shocked him, and says:] Furthermore they do hold that Tien Wong is the Son of God, as really and in the same manner as Jesus is. Some of their most intelligent men with whom I have conversed defended their worshipping him precisely on this ground. "He is the Son of God, and in worshipping him we worship God," they said. That this worship is of the same character as that addressed to Jesus and the heavenly Father, there can be no doubt. No one defended it upon the ground that it was not. On the other hand, they defended it upon the ground of his claim to divine worship. The assumptions which he makes in his proclamation, it appears to me, moreover, would unmistakably indicate the kind of worship he would demand. The son of the chief is likewise a member of the divine family. He is the adopted son of Jesus, and is appointed to be the head of all the nations. So it is stated in the edict, and so it was explained to us by those familiar

with their theories. Polygamy is another dark feature of their system. The Tien Wong has married about thirty wives, and has in his harem about one hundred women. The other kings are limited to thirty. The other high officers are also allowed a plurality of wives.

I had hoped too, that though crude and erroneous in their notions, they would yet be ready to stand an appeal to the Bible, and to be instructed by those competent to expound its truths. Here, too, I was disappointed. They have a new revelation, which is to be their criterion of truth, and are quite competent to instruct us. In fact, they bear in their hands a divine decree to which we are to submit, according to their account. To be sure they invite missionaries to come; they invited me to remain, or to return and remain with them. But it is easy to see how long they would be willing to tolerate a man who would preach doctrines radically opposed to those which they themselves promulgate, and upon which they found their claim to the obedience of China and the rest of the world. Their willingness—if indeed they are willing—to receive missionaries among them, is doubtless founded upon a misapprehension of their character. They suppose that the missionary will prove an instrument which they can bend to suit their own purposes. Exceptions might be made in favor of individuals: it is of those who hold the reins of power that I speak.

*Rev. J. S. Burden.*

Mr. Burden, of the (English) Church Missionary Society, in a narrative of his visit, with other missionaries, to Suchau, dated September 3, says:

It may be well to remind you, that, in the political organization of the rebels, there is no Emperor, but a "fraternity of kings," consisting of the heavenly king and ten subordinate kings, who are principally, at present, engaged in subduing the districts respectively assigned to them. The Kan wang, and one or two others, seem to be the only civil ministers of the kingdom in this list.

The visions of the "heavenly king," which may be almost said to be the foundation of the whole movement, were stated by the Kan wang to be fully believed in as realities, both by the chief and his subordinates. The Kan wang himself, notwithstanding all his previous Bible instruction, avows himself as a believer in them, though his conscience will evidently not allow him to entertain such gross ideas respecting them as his brethren and his master. \* \* \*

One alarming evil, consequent on these so-called "visions," is the belief by the "heavenly king," as well as by all those

who have had no other means of instruction, in a materialistic character of God. The Kan wang knows, of course, that this is wrong; but he at once confessed, on being interrogated, that the "heavenly king" constantly thinks of God under the figure of an old man, and is entirely unacquainted with his spiritual character. In the manuscript book written by the Kan wang, already alluded to, the phrase, *woo hing woo siang*, "without form or bodily shape," had been used by him in describing the true God. The expression, however, was expunged by the "heavenly king," who will not allow contradiction on this favorite article of his faith. Another grievous evil of these visions of Hung sew tsuen is the encouraging, or the inability to deny, the truth of vision-seeing by his followers. \* \* A third error, also to be attributed to the visions, concerns the nature and the mission of the Lord Jesus Christ. Hung sew tsuen has evidently no clear idea of either. He calls himself Christ's *T'oung pau hioong ti*, or "uterine younger brother." \* \* He designates Christ as the "heavenly elder brother," and the only mark of superiority that he allows him is the placing of his own name one character below the Savior, while he puts Christ's name in the same relation to that of the Father. \* \* The Kan wang's views of the Trinity are those of orthodox Christians generally. \* \* Polygamy is practiced by all the chiefs, from the head downwards, not even excepting the Kan wang, with all his knowledge of the requirements of God's law, as revealed in the Gospel. \* \* \*

All the Scriptures of the Old and New Testament (Gutzlaff's translation) have been published by them. They are said by the Kan Wang to be regarded as of supreme authority, and to be constantly and diligently studied by the heavenly king. \* \* In answer to our inquiries, we were informed that missionaries would be permitted to have free intercourse with the people everywhere, and that they would be permitted to teach and preach the doctrines that they believe to be in accordance with the Word of God. There would be no firman issued against us, so as to come between us and the people. Books prepared by missionaries will also be gratefully accepted, and a special request was made for a small book of prayers.

*Letter from the Chung Wang to Lord Elgin.*

The following is a translation of a letter, forwarded to Lord Elgin:—

Lee, the faithful King Chung Wang, and Commander in Chief of the Imperial forces of the Tai-ping Teen Kok dynasty, to the British Plenipotentiary and Ambassador Extraordinary in China—greeting.

Inasmuch as I have long heard that your honorable country most particularly rever

once the heavenly system of worship, which has been promulgated for more than eighteen hundred and sixty years; therefore I presume that your honorable country early obtained evidence respecting this wonderful doctrine's origin, and promulgated it in the West. How exceedingly excellent. But our true and holy Lord Teen Wang [the Emperor] in the year 1848 was received up by a heavenly messenger into heaven, and himself had an interview with the heavenly Father and heavenly elder Brother, [as he thought,] and thence obtained a commission to circulate the true doctrine for the regulation of the whole country. Again, from Kwang-sei he came to Nanking, and promulgated the heavenly system of religion, cut blocks and printed the Scriptures, and administered the washing ceremony. Although there is the difference of sooner or later, first and last, still, with your honorable country, we have received the same system of worship, and have regarded its principles all the same as yourselves. At present, the middle kingdom Chinese people have come to know the true doctrine; but when I consider that our people for thousands of years had not obtained this extraordinary doctrine, it is to be regretted. Anciently it was difficult to realize its excellencies for want of the knowledge of its principles. On examination, I find that from the year 1853, the third year of our true and holy Lord's ascension of the imperial throne, the desire to become disciples of the Lord Jesus prevailed, and all turned to the one principle. The literati in the presence—the court of the Emperor soon became of this class, and now it has widely extended and become deeply impressed in its main ideas, and is observed in its rites; all of which has been accomplished by the power of God. Truly it is not in man to have brought these things to pass.

I have now prepared for your honorable country a manifesto and true explanation, so as to remove the difficulties, that it may not hence be as the navigation of an intricate sea, or as the scaling of a mountainous rough road. The fish are deep and the wild geese distant; their mutual sounds and inquiries are difficult to comprehend. We must come nearer together to be mutually understood. Having increased the army, my press of business has not permitted me to do as I would wish. During this year, relying on the power of Heaven, I have succeeded in capturing Suchau and Hangeho, and should now be pleased that the missionaries of every country would come forward, prepare, and make known the true principles of the gospel to my people. At this I should greatly rejoice beyond the power of expression, desiring that those who are of the same doctrine might soon become of the same heart. The publication of this doctrine

would then soon become general, and the right way be made clear; ere long the whole country, even to its very borders, would practice Christ's system of worship, and publish it without limit. Truly would this be a flourishing, glorious result. I have reverently received the imperial commands to march through every Chow, Foo, and Hin. I myself wished to have an interview with the several foreign commissioners, in order to explain and obtain instruction that we might mutually maintain a good understanding. Ultimately, without appointment, I marched to Shanghai, and unexpectedly there was a ship of your honorable country that seemed inclined to repel our approach to the place. Now, our heavenly dynasty reveres the same heavenly system of worship equally with your honorable country, and of course we appertain to the same discipleship. Why, then, so hastily repel us? Why doubt and fear without knowing my designs? Were my inmost thoughts and reasons clearly known, you would perceive that I consider your honorable country as equally benevolent with ours. If you truly, without knowing, drove us away, I am not disposed to quarrel with you about it, nor have deeply examined into the matter. Because several of my officers, having gone out three or four miles, and pitched their tents for a short time, waved a signal that Kahing was in jeopardy, I was therefore under the necessity of hastily re-assembling my troops to march to the rescue. These are the facts in relation to my former visit to Shanghai.

Now, as to the honorable countries, the several ministers of which are at Shanghai fostering the establishment of factories for commerce, I beg to remark to them, that as commerce for these several past years in succession has been going on as it should, why not pursue the same road as in former days? I myself am willing to treat with the several ministers, and according to the constant regulations govern all the laws of the custom-houses in relation to receiving duties, entirely acting on the prepared rules, most certainly not increasing the duties; because our heavenly dynasty, together with these honorable countries, reveres the same heavenly system of worship, so that it may be said that all we under heaven so doing appertain to one family. Why should not all the brethren of the four seas throughout the world—east, west, north, and south—pursue the practice of peace and good-will towards each other? Taking all together, I beseech your honorable countries to exercise liberality of thought towards us. It has now been ten years since our true and holy Lord—Hung sew tsuen—was elevated to Imperial power in the year 1861, when he received heaven's mandate to go around and carefully govern the

beloved people, but to expel the injurious; to quiet the good, but to make it his business to execute the evil; retain the upright as heads, or officers, seeking truly to imitate, as Lord of the nation, the great Yu and Shun [two ancient famous Emperors]. And, moreover, Christ's system of religion, which has hitherto only been practiced in western countries, now flourishes in our middle country—China—which has had its commencement from our true and holy Lord. Every foreign minister near us in our country must be able fully to know these things, his own eyes seeing and his own ears hearing them. Hence I trust that he himself will early prepare a document, and carry the report to his own honorable country. Although upon rumination you should think the capital distant, yet the sails and wind will waft you thither in a short time. Do not upon beholding the great ocean turn back.

I have recently received the command to subjugate the south, north, east, and west, without reference to the place of location. Although at the time of receiving the holy instructions I most devotedly designed their fulfillment in minutiae, yet in embodying the way of carrying them out I did not purpose greatly producing disorder and destruction, bringing shame and remorse on myself. At present, the American missionary Lo How-chuen-sing-sang,\* with whom our true and holy lord, Hung saw tsuen, was formerly acquainted in Canton, not regarding the distance of several thousand le, has arrived; with whom I have had an interview. Availing myself of his full knowledge of the several countries that revere the heavenly system of religion; his abilities to make known mysteries of the gospel in words to the near, and its idea to the distant, opening up their understandings;—and, moreover, he has fully informed me concerning the business of my former approach to Shang-

\* Rev. I. J. Roberts.

hai;—therefore, having come a distance of seventy thousand le from his native country with the desire to publish the true doctrine in China, it is proper that he should be unrestrained in doing so. Our heavenly dynasty, in the establishment of such a work for myriads of years, will unite in promoting the effort to publish the gospel, which may be called doctrine indeed, there not being another system of religion of like origin. Even should it not immediately produce harmony among neighbors and polish them well, yet with united effort of body and mind, ere long its holy doctrines shall attain their desired results. Where, then, can its *conferrers* be found?

Again, the New Testament, which your honorable country so greatly prizes, is that which our heavenly dynasty has cut on blocks for printing; and though the languages are different the meaning is but one; and soon we shall obey it, regard it, and thoroughly circulate it throughout China. But I truly fear that the yeomanry and common people may err with regard to the object of reverence, about which our heavenly dynasty and your honorable country are united; and having really erred, the deception may be handed down from generation to generation to no limited extent. \* \* Hereafter should we mutually act in concert, and not in opposition, the united efforts of our central and foreign countries as one body, will, in its luminous manifestations, perfect the design of giving our holy religion and the Holy Scriptures to myriads of places, flowing down like a limpid stream, in promulgation, through the attentive and obedient, from generation to generation. From this central country, China, the gospel will spread abroad, so that no distance will prevent it from bringing people under submission to Christ. Then all below heaven will be exceedingly blessed, and all the people will exceedingly rejoice.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**WESTERN TURKEY.**—Mr. Dunmore writes from Constantinople, that the superintending care of the out-stations Broosa and Bilijik, together with Bandurma, having been assigned to him, he had recently visited those places, accompanied a part of the time by Mr. Herrick. At Bandurma they found some "enlightened" and other "partially enlightened" persons. They spent several days there, and on the Sabbath preached to about thirty persons in the morning, and twenty in

the afternoon. The enlightened young men renewed their former request for a preacher and teacher, and a graduate of the Bebek seminary was sent there after Mr. Dunmore's return to Constantinople, who reports an encouraging state of things. At Broosa "a sad division still continues in the church," apparently "past healing except by God's Spirit;" though Pastor Sdepan "seems to be doing the work of an able minister." At Bilijik, the congregations were found to have "diminished from forty to ten adults, and

the school from fifty to eight; mainly in consequence of the defection of the former teacher, who, for the second time, went back to the old Armenians a few months since." Subsequently, (December 6,) a native pastor, Hohannes Der Sdepanyan, was ordained over the little church at Bilijik. "The examination of the candidate was very satisfactory," and "would have done credit to a candidate for ordination in our own land." About sixty persons were present at the ordination services, good attention was given, and it was hoped that a good impression was made.

Mr. Ladd wrote from Smyrna, December 3, mentioning the death of a member of the church there, "a young man of much promise, and much beloved." He remarks:

The family of this deceased brother have some rich relatives, several of whom tried to persuade the parents to have their son buried in the Armenian cemetery by their priests, the missionaries taking no part, of course, in the funeral exercises. One of the priests was also sent by the bishop, or vartabed, to persuade the family to accept of this arrangement. He told them that there should be made a great display of candles, crosses, priests, singers, &c.—a great honor among the Armenians—without charging the family anything for their services. But they, in a very proper manner, refused the proposal; the father asking the priest, whether he thought such a display was necessary for the salvation of his son; since Lazarus, being buried as a poor beggar, was still saved? The priest, finding his efforts unavailing, quietly withdrew; at the same time acknowledging, in the presence of several Armenians, that the Protestants are truly Christians. The next day the native Protestants and several Armenians attended the funeral services; and the remains were buried in the Dutch cemetery; nothing disrespectful being offered to any one, from any quarter. Several Armenians, who called on the family on this occasion, expressed their belief, of their own accord, that the deceased was saved. This acknowledgment was quite unexpected, and shows a great change in the views and feelings of many of the Armenians towards the Protestants.

Mr. Ball writes from Yozgat, December 13: "The revival which we enjoyed two years ago, proved to some a mere excitement, and they brought no fruit to perfection. Since then our audiences have decreased, the zeal of the brethren has languished, and the cares of this world and the deceitfulness of riches have choked the word. The tide has long been going out, and though every month we have hoped that it had nearly reached its lowest point, yet we have thus far watched for the returning tide in vain. How long, O! Lord, how long! What we see here continually reminds us of the reports from the Sandwich Islands. 'There are depths of iniquity not yet fathomed,' and

those who profess Christ are sanctified but in part." The chapel at Yozgat has been thoroughly repaired, or rather rebuilt, and was dedicated on the eleventh of November, when two persons were received to the church, making the number of members twenty-two.

Mr. Van Lennep wrote from Tocat, December 26:

Here in Tocat we are having an interesting state of things. There is much seriousness among our people, some appear to have become truly renewed by the Holy Spirit, and some have come out from among the Armenians and joined themselves to the people of God. Six, mostly young men, have just been admitted to the church, and there are some very promising candidates. The Holy Spirit is, I trust, in our midst, and this in answer to the prayers you all offer for us. May the blessing not stop, but increase until it come down like a mighty rain of love and mercy.

EASTERN TURKEY.—Mr. Trowbridge, of Erzurum, wrote December 8, giving some account of a recent tour on the plain of Pâsin—"a long, narrow plain, lying north-east of Erzurum," "exceedingly fertile"—on which there are between thirty and forty Armenian villages, the names of which Mr. Trowbridge had ascertained. As a result of his visit, he says: "The impression left on my mind by this tour is that, humanly speaking, only proper labor is needed to bring all the Armenian villages on the Pâsin plain under the quickening influence of the living truth. Good native helpers are needed, who will go with the Testament in hand, from village to village and from house to house, declaring the simple story of the cross. The way is open, we need but to press forward, and great results, with the divine blessing, are certain." Respecting general prospects at his station he remarks: "Our work on the whole is encouraging. I have no doubt as to the ultimate results of our labors in this part of Turkey. Those results may be kept back for a time, but they will surely come, and will be glorious."

CEYLON.—Mr. Hastings wrote, Dec. 7:

You will be glad to learn, that there is an unusual religious interest in the training school at Batticotta, and also in the boarding school at Oodooville. It seems to be a genuine work of grace at both places, and the influence is extending somewhat, at those stations. While we rejoice in these indications of God's presence, our hearts are made sad by hearing of the apostasy of a man who was formerly a prominent assistant in our mission. Henry Martyn, formerly a tutor in Batticotta seminary, has become a papist. He married among the Romanists, and has been leaning that way himself for some years. He has recently come out openly and joined that church. This apostasy is attributed, by all parties, to worldly motives. Unfortu-



nately for the Romanists, since joining them he has been charged by the Government agent with gross dishonesty, and dismissed from the service of Government.

**FUH-CHAU.**—In a line to the Treasurer, dated November 9, Mr. Hartwell says:

We are all quiet at Fuh-Chau. I presume the report you refer to, of rebels attacking this place, was only of the disturbance created by some Canton seamen, who made some trouble by firing cannon from their vessels in all directions, and thus killing a few persons. One ball went through Mr. Doolittle's front gate. Do not be too much alarmed by rumors of rebels in China. I think there is not very great danger of injury to our persons should there be rebellion here, but no one can foresee. Pray for poor distracted China!

**ZULUS.**—Mr. Wilder's report of the Um-twalumi station, for the year ending May, 1860, is recently received. It contains some statements of interest. The Sabbath congregations had been somewhat larger than during the previous year, the average having been "not less than from 70 to 80." "The Sabbath school has numbered about 35 regular attendants, adults and children." The church, formed in 1859, now numbers nine members, four having been added by profession and one by letter during the year. "The contributions of the believers have not been large, but many have given at least one-tenth of their earnings, and some more than that." Generally these "believers," "cast off, or voluntary exiles from the kraals of their relatives, and spending much of their slender means for decent garments, are compelled to live on much poorer food than the heathen." "Most of them, for the greater part of the year, can afford no better food than boiled Indian corn, without salt, or milk, or sugar; and some, at times, go hungry; yet seldom a month passes but they manage to get a three-pence to give at the monthly concert."

"Two young men of considerable ability have been out to distant neighborhoods, on several Sabbaths, to tell their countrymen of the gospel. They are zealous, and are listened to with attention. There are, within ten or fifteen miles, some nine places where good congregations can be gathered on the Sabbath when any one will go to speak to them. The attendance at these places is from 40 to 80, and at two of them the people have requested that teachers may be sent to instruct their children in reading." "In conclusion," Mr. Wilder says, "I would assure you, that never has a year opened on this station with so bright prospects as the present, and never were our hearts more encouraged and cheerful in our work."

## DONATIONS.

RECEIVED IN JANUARY.

### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Bridgton, Mr. Kilburn,	2 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, South ch. and par.	316 35
Hallowell, Cong. ch. and so.	112 31
Winthrop, Mrs. Elizabeth Sewall,	100 00—558 66
Lincoln co. Aux. So.	
Warren, Cong. ch. and so. for the Zulu miss.	24 12
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st cong. ch. and so.	13 10
York co. Conf. of chs. Rev. G. W. Cressley, Tr.	
Buxton Centre, Rev. G. W. Cressley,	10 00
Eliot, Cong. ch. and so.	36 00
Kennebunkport, So. cong. ch. and so. m. c.	9 23
Newfield, Cong. ch. and so. 4;	
Rev. J. Fisk, 1;	5 00—60 23
	660 11
A church member,	2 00
Calais, 1st cong. ch. and so. 200,00;	
(prev. ack. 112,62.)	96 98
Camden, Cong. ch. and so. m. c.	37 00
Machias, "Machias,"	2 00
Sumner, Cong. ch.	10 00—147 98
	805 19

### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Canaan, m. c.	4 00
Orford, West cong. ch. and so.	13 19
Piermont, Cong. ch. and so.	25 00
Plymouth, Cong. ch.	36 50—78 69
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Cong. ch. m. c. 65; la. asso. to cons. Mrs. S. A. S. Lawrence and H. M. 97,10;	162 16
Goffstown, Cong. ch.	32 35
Hollis, do.	43 75
New Ipswich, 1st cong. ch. 50; 2d cong. ch. 21,40; a friend, 5;	76 40
Felham, Ladies, 42,50; H. a new year's offering, 10;	52 50—367 10/
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, B. D. 5; Mrs. A. B. 5;	10 00
West Concord, Cong. ch. 15; Rev. A. P. Tenney, 5;	20 00—39 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Candia, Cong. ch.	65 21
Exeter, 1st and 2d cong. chs. m. c.	39 22
Hampstead, Cong. ch. and so.	22 16
Portsmouth, A friend,	20 00
Rye, Cong. ch. and so.	12 00—158 53
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Laconia, Mrs. M. W. Y. 5; J. K. Y. 10;	15 00
Sandwich, Cong. ch.	3 00—18 00
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Newport, Cong. ch. and so. to cons. Mrs. MARTHA B. RICHARDS and H. M.	100 00
	752 32

### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bridport, Cong. ch.	18 00
Cornwall, A bal. of sub.	10 00
Middlebury, Cong. ch. bal.	16 00
Shoreham, B. B.	9 00—46 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peascham, Cong. ch. m. c.	50 00
St. Johnsbury, 2d cong. ch. and so.	
77,19; friends, 200;	277 19—327 19
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, JOSE LYMAN, to cons. himself an H. M.	100 00
Jericho Centre, Ladies' cent so.	10 00—110 00
Franklin co. Aux. So. C. F. Safford, Tr.	
St. Albans, 1st cong. ch. and so.	191 55

Orange co. Aux. So. L. Bacon, Tr.	
Taunford, 1st cong. ch. 35; J. Pratt, 10;	45 00
Orleans co. Aux. So. Rev. A. K. Gray, Tr.	
Barton, m. c.	5 00
Coventry, Cong. ch. and so.	20 00—25 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, 1st cong. ch. and so. m. c.	52 00
Pittsford, Coll.	103 00
West Rutland, do.	124 70—279 70
Washington co. Aux. So. G. W. Scott, Tr.	
Barr, Cong. ch. and so. m. c.	7 00
Berlin, do.	63 00
Montpelier, do. m. c.	21 96—92 56
Windsor Co. Aux. So. Rev. C. B. Drake	
and J. Steele, Trs.	25 00
Hartford, H. A. H.	47 00
Norwich, Cong. ch. and so.	21 11—93 11
Springfield, do.	
	1,210 11

## MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Glendale, P. F.	5 00
Monterey, Unknown,	1 00
Pittsfield, 1st cong. ch. and so. m. c.	101 75
Williamstown, 1st cong. ch. m. c.	
36; Rev. Dr. Hopkins, 30;	66 00
Windsor, m. c.	10 00—183 75
Boston, S. A. Danforth, Agent,	
(Of wh. fr. a friend, 20; H. D. 2; J. W. F. 3; S. L. R. 9.)	1,726 53
Essex co.	
Ipswich, 1st cong. ch. and so.	157 17
Lawrence, A friend, 9; Lawrence st. ch. 12, 73;	14 72
Marblehead, 3d cong. ch. and so. m. c.	9 00
Salem, Tabernacle ch. m. c.	14 65
Wenham, m. c.	1 75—197 29
Essex co. North Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Union evan. ch. and so.	12 00
Newburyport, North cong. ch. wh. with prev. dona. cons. EDWARD H. HOLLAND an H. M. 51, 30; united m. c. 31, 50; Whitefield cong. ch. and so. to cons. Mrs. ELIZABETH C. SWEETSER an H. M. 100;	183 00—195 00
Franklin co. Aux. So. L. Merriam, Tr.	
Conway, Cong. ch. and so. m. c.	72 10
Greenfield, Mrs. S. F. Blodgett, a thank-offering,	15 00
Shelburne Falls, Cong. ch. and so.	48 00—135 10
Hampshire co. Aux. So. E. Bridgman, Tr.	
East Hampton, Payson ch. and so.	127 94
Middlefield, Cong. ch. and so.	17 47
South Hadley, L. Gaylord,	2 00—147 41
Middlesex co.	
Cambridge, Harvard Coll. So. Chr. Brethren,	30 00
Cambridgeport, 2d cong. ch. and so.	27 10
East Cambridge, Evan. cong. ch. m. c.	23 64
Groton, Union ortho. ch. m. c.	45 66
Lincoln, 1st cong. ch. la. miss. sev. circle, to cons. Rev. HENRY J. RICHARDSON an H. M.	50 00
Littleton, Cong. ch. and so.	25 00
Lowell, Kirk st. cong. ch. m. c.	33 61
Malden, Trin. cong. ch.	87 00
Natick, 1st cong. ch. and so.	57 45
Needham, Cong. ch. and so. m. c.	13 57
North Chelmsford, A friend,	5 00
Reading, Old South ch. 50, 05; m. c. 42, 25;	92 30
Saxtonville, m. c.	51 35
South Reading, C. Dole,	10 40
West Newbury, 2d par.	33 00
West Newton, Cong. ch. and so. m. c.	35 70—614 38
Norfolk co.	
Dedham, A friend,	4 00
Dorchester, A friend, to cons. Miss ELIZABETH A. WALES an H. M. 100 00	
Medfield, 2d cong. ch. and so.	30 00

Roxbury, Elliot ch. m. c. 23, 49; A. 10; Vine st. ch. m. c. 104, 25;	137 84
West Roxbury, South evan. ch. and so. A. S. B. 10; m. c. 38, 77;	48 77—320 61
Old Colony Aux. So. H. Coggeshall, Tr.	
New Bedford, J. H. Bartlett, Jr.	15 00
Rochester, Rev. S. Clark,	5 00
Wareham, A friend,	3 00—33 00
Palestine Miss. So. E. Alden, Tr.	
Braintree, 1st cong. ch. m. c.	191 00
Scotland, Cong. ch. m. c.	20 00
South Weymouth, Rev. Mr. Terry's ch. m. c.	32 41—173 41
Taunton and vic.	
Berkley, Rev. F. Davis,	1 00
Raynham, 1st cong. ch. and so.	22 66—23 66
Worcester co. Central Asso. W. R. Hooper, Tr.	
(Of wh. fr. Clinton, 1st evan. ch. and so. 81, 31; Princeton, cong. ch. 114, 83.)	315 14
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Blackstone, m. c.	20 00
Millbury, 1st cong. ch. and so.	18 00
Webster, Cong. ch. and so.	120 25—158 25
	4,253 93

Chelsea, Winnisimmet ch. and so. m. c. 31; Broadway ch. and so. m. c. 13, 22;	44 22
Unknown, 10; a friend, 5;	15 00—59 22
	4,313 15

Legacies.—Conway, Mrs. Sarah H. Adams, by Rev. G. M. Adams, Ex'r,	100 00
Enfield, Mrs. Maria Babbitt, by Alvin Smith, Ex'r,	24 42—191 42
	4,437 57

## CONNECTICUT.

Fairfield co. East Aux. So.	
Bethel, Cong. ch. to cons. Rev. E. C. BALDWIN an H. M.	72 33
Stratford, Miss Hawes,	5 00—77 33
Fairfield co. West Aux. So. C. Marvin, Tr.	
Bridgeport, 1st cong. ch. miss. benev. so. 52, 16; Master Boardman B. Beardsley, 30;	82 26
Greenfield Hill, Cong. ch.	50 68
Green's Farms, Cong. ch. m. c. 4;	
T. B. Wakeman, 20;	21 00
Norwalk, Cong. ch. coll. and m. c. 167, 65	
South Norwalk, Cong. ch. m. c. 20;	
Rev. D. Pratt and wife, 10;	30 00
Stamford, Cong. ch. James Betts and fam. wh. with prev. dona. cons. CHAS. W. KNAPP an H. M. 60 00	
Stanwich, Cong. ch.	43 00
Wilton, Cong. ch. bal. of coll.	25 00—502 59
Hartford co. Aux. So. A. G. Hammond, Tr.	
East Windsor Hill, Cong. ch. and so.	52 87
Farmington, "X. Y."	50 00
Hartford, Centre ch. m. c. 6, 13;	11 12
a friend, 5;	10 00
Hartland, Cong. ch. and so.	19 25—143 94
South Windsor,	
Hartford co. South Aux. So. H. S. Ward, Tr.	
New Britain, 1st cong. ch. m. c.	31 29
Newington, Cong. ch.	192 95
Portland, Gent. 66; la. 33, 56;	99 56
Wethersfield 1st cong. ch.	75 83
Westfield, Cong. ch. gent. and la. 27, 98; m. c. 22, 02;	50 00—439 62
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Hitchcockville, Cong. ch. and so.	40 35
New Canaan, do. m. c.	49 00
North Cornwall, Benev. asso.	47 18
North Woodbury, Cong. ch.	108 00
Roxbury, Cong. ch. and so. bal.	3 00
Sharon, 1st do.	125 00
Salisbury, Cong. ch.	90 00
South Britain, m. c.	5 00
Watertown, A friend,	18 50—486 03
Middlesex Asso. J. Marvin, Tr.	
Centre Brook, m. c.	15 00
Chester, Cong. ch. and so.	79 00
Hadlyme, Cong. ch. gent. and la.	

asso. 45,40; m. c. 15,15 to cons.	
Rev. HENRY W. JONES an H. M.	60 55
Higginan, Cong. ch. and so.	89 33
Willington, Cong. ch.	10 00
Westbrook, Cong. ch.	31 91
Westchester, Cong. ch. and so.	100 00—388 87
New Haven City Aux. So. F. T. Jarman, Agent.	
New Haven, North ch. m. c. 11; Centre	
ch. 30; m. c. 13,70; Yale coll. ch. m. c.	
13,80; sub. of J. W. Gibbs, 15; Daven-	
port chapel, m. c. 4,40; Chapel st. ch.	
25,94; m. c. 7,54; South ch. m. c. 7;	
3d ch. and so. 102,14; Prof. E. E. Sall-	
bury, 1,60; a friend, to cons. Rev. Fisk	
P. CREWER an H. M. 50;	874 83
New Haven co. East Aux. So. F. T. Jarman, Agent.	
Bethany, Cong. ch.	28 35
East Haven, La. miss. asso.	43 24
Madison, Cong. ch. m. c. 63,93;	
married ladies' sewing circle, wh.	
with prev. dona. cons. Mrs. EBER	
J. BISHOP an H. M. 37; J. T.	
Lee, 10;	110 93
North Branford, Cong. ch.	45 40
North Haven, Cong. ch. 64; m. c.	
26;	90 00
Wallingford, Cong. ch.	70 36—388 28
New Haven co. West Cons. A. Townsend, Tr.	
Woodbridge, Ladies' asso.	50 60
New London and vic. and Norwich and vic.	
F. A. Perkins and Charles Butler, Trs.	
Borah, New Concord, coll. 17,83;	
Fitchville, do. 23;	42 85
Colchester, 1st cong. ch. and so.	130 00
Lebanon, 1st ch. ladies, 25,75;	
gent. 12;	37 75
Griswold, 1st ch. m. c. 11,50; coll.	
45,65;	56 55
Montville, 1st ch. coll. (of wh. fr.	
N. B. Bradford to cons. Mrs.	
MARIA FITCH an H. M. 100.)	185 61
Norwich, 3d ch. and so. m. c. 9,31;	
Broadway ch. m. c. 9,75; 1st so.	
m. c. 6,33;	25 39—478 15
Tolland co. Aux. So. E. B. Preston, Tr.	
Ellington, Cong. ch.	112 66
South Mansfield, 1st cong. ch. and	
so. gent. 75; la. 55,68; m. c.	
5,32; to cons. GEORGE SWIFT	
an H. M.	136 60
Tolland, Cong. ch.	44 52
Vernon, do. ladies,	4 00—277 18
Windham Co. Aux. So.	
Westminster, La. asso. 12; gent.	
do. 8;	20 00
West Woodstock, Mrs. G. B.	1 00
Willimantic, m. c. 16,25; Miss J.	
M. 1;	17 25—38 25
	4,164 36
Legacies.—Columbia, Miss Levis	
Richardson (to cons. LEANDER	
RICHARDSON an H. M.) by J. H.	
Richardson,	103 00
West Hartford, Mrs. A. P. Tal-	
cott, by Joseph Cone,	79 31—179 31
	4,343 67
RHODE ISLAND.	
Little Compton, United cong. ch.	
m. c.	20 59
Pawtucket, Cong. ch. m. c. 218,94;	
la. asso. 156,74; gent. (in part.)	
151,39; of wh. fr. a friend to cons.	
LYMAN B. GOFF an H. M. 100.)	527 00
Providence, Mrs. S. S. for African	
miss.	50
Slaterville, Cong. ch. and so.	400 00—948 09
NEW YORK.	
Geneva and vic. Aux. So. A. Merrell, Agent.	
Geneva, Rev. M. P. Squier, (in	
part.)	20 00
Gorham, Pres. ch.	13 43
Fenn Yan, do.	14 70—48 13
Monroe co. and vic. Aux. So. E. Ely, Agent.	
Bergen, Cong. ch.	17 28
Rochester, Plymouth ch.	40 00—57 93
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. Ambrose K. Ely, 300; Mrs.	
H. J. 100; students of Union Theol.	
sem. 16,33.)	1,009 81
Oneida co. Aux. So. J. E. Warner, Tr.	
Utica, 1st pres. ch. an individual for sup-	
port of a miss. in Turkey,	53 78
Otsego co. Aux. So. D. H. Little, Tr.	
Cooperstown, Fem. miss. so.	11 88
Syracuse and vic. Aux. So. S. Mead, Tr.	
Syracuse, 1st pres. ch.	139 25
	1,313 77
Albany, 4th pres. ch. to cons. ABRAM	
KIRK an H. M. 100, prev. ack.	
Amsterdam Village, Pres. ch. m. c.	66 24
Batavia, Pres. ch.	83 51
Branchport, Coll.	4 50
Bridgehampton, Pres. ch.	35 00
Cambria, 1st cong. ch.	60 00
Camden, Cong. ch.	22 88
Campton, Cong. ch. and so.	24 01
Cuba, Black Creek ch.	45
Gilbertsville, Pres. ch.	33 00
Hannibal, Cong. ch.	4 00
Haverstraw, Central pres. ch.	33 92
Homer, A friend,	10 00
Hudson, 1st pres. ch. m. c. 87; ladies,	
47; s. s. for support of Dea. John	
Hermida, 35;	169 04
Levy, 1st pres. ch. 45; exs. 23c.;	45 77
Lookout, do.	180 00
Malta, Mrs. H. Rowell and Son,	8 00
Manchester, Pres. ch.	3 00
New Road, Cong. ch. 14,50; Fem.	
miss. so. 10,50;	25 60
New Rochelle, Miss S. Brewster,	12 00
New York, Two friends,	6 60
North East Centre, Cong. ch.	19 00
Northville, Cong. ch.	10 00
Owego, Pres. ch.	57 85
Pembroke, 1st do. m. c.	27 00
Richfield Springs, Ch.	14 75
Sweden, Pres. ch.	20 01
Vernon, Mt. Vernon pres. ch.	32 00
Weedsport, Pres. ch.	20 00
Westmoreland, Rev. J. Petru,	1 00
A friend, to cons. Miss MARY ALIDA	
BOARDMAN, of Rome, an H. M.	100 00—1,097 93
	2,411 70
Legacies.—New York, Mrs. Rebecca	
McCollum, by J. B. Morton	
Ex'r,	500 00
Troy, Benjamin Tallmage and Mrs.	
Maria Tallmage, by Mrs. Maria	
J. Cushman,	828 23—1,328 23
	2,739 93

## NEW JERSEY.

A lady,	5 00
Chester, Cong. ch.	12 53
Rockaway, Pres. ch.	29 60
South Orange, Pres. ch. J. D.	
Sprague,	10 00
Springfield, Rev. O. L. Kirkland,	10 00—67 13
Legacies.—Rockaway, Clarissa King, by	
Samuel B. Halsey, Ex'r,	150 00
	217 13

## PENNSYLVANIA.

By Samuel Work, Agent.	
Duane, Rev. T. R. Townsend,	10 00
Philadelphia, Pine st. ch. m. c.	
29,47; Union m. c. 17,56; Clin-	
ton st. ch. 23; Miss Linnard,	
30;	100 03—110 63
Belle Valley, A widow's mite,	3 00
Brooklyn, Pres. ch.	11 00
Carbondale, Pres. ch. to cons. WIL-	
LIAM ROOT an H. M.	100 00
Montrose, Pres. ch. coll. 60; La.	
cent so. 24;	81 00
Philadelphia, F. A. P.	5 00
Pittsburg, D. O. Jones,	4 00
Providence, Cong. ch.	20 00

Sugar Grove, Mrs. M. B. 2; Miss C. F. 1;	3 00
Troy, S. W. Paine,	15 00—248 00
	356 03

**DELAWARE.**

Wilmington, Hanover st. pres. ch.	20 00
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**DISTRICT OF COLUMBIA.**

Washington, 4th pres. ch. 51,33; Rev. J. C. Smith, 21; 1st pres. ch. miss. asso. 208;	286 33
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**VIRGINIA.**

Alexandria, A friend, avails of her mother's silver clasp,	1 25
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**KENTUCKY.**

By G. L. Weed, Tr. Covington, Miss Franklin, 1; J. M. Preston, 20;	21 00
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**TENNESSEE.**

Bloomville, Coll. for the Nestorian miss. 31,77; m. c. 12,50; dis. 4,50;	40 77
New Canton, L. H. Rogan,	5 00—45 77

**OHIO.**

By G. L. Weed, Tr. Cincinnati, 3d pres. ch. m. c. 16,64; Welsh cong. ch. (of wh. fr. James Griffiths to cons. Rev. Thomas Edwards an H. M. 50;) 81,10;	97 74
Cleves, C. Yates,	5 00
College Hill, Pres. ch. m. c.	3 33
Georgetown, do.	1 00
Granville, Ch. coll. bal.	50
Jersey City, Pres. ch. 12,60; m. c. 2,50; Miss J. B. 5; Rev. C. M. Putnam, 10,90;	33 00
Johnstown, Pres. ch. 19,35; m. c. 12,45; Rev. E. Garland, 19;	44 00
Williamsburg, O. Dudley,	3 00
	186 57

**Ded. ex.**

Breckville,	1 75—184 82
Cleveland, 2d pres. ch. 14; H. K. Wells, 10;	8 00
Hudson, Cong. ch. 34,84; m. c. 11,29; Bible class miss. asso. 6,65;	24 00
Logan, E. T. K.	23 89
Maumee City, 1st pres. ch.	1 00
New Lyme, C. S.	23 35
Painesville, Coll. 73,38; m. c. 26,97;	1 00
Parma,	100 23
Putnam, Pres. ch. and cong.	1 70
Solon, Pres. ch.	84 00
Strongsville,	12 53
Windham, m. c. wh. with prev. dona. cons. Zenas S. Bierch an H. M.	6 53
	5 00—329 35
	535 17

**MICHIGAN.**

East Saginaw, 1st cong. ch.	7 75
Fentonville, Pres. ch.	12 00
Fort Huron, Cong. ch.	13 00
Three Rivers, Pres. ch.	50 00
Vassar, S. W. Voorheis, a thank-offering,	10 00—92 75

**INDIANA.**

By G. L. Weed, Tr. Danville, Pres. ch.	15 00
Shiloh, do m. c.	5 00—23 00
Indianapolis, A. D. Wood,	10 00
Mishawaka, A friend,	1 00—11 00
	31 00

**ILLINOIS.**

By G. L. Weed, Tr. Rushville, Pres. ch.	12 00
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By Rev. C. Clark. Knoxville, N. S. pres. ch. m. c.	3 00
Sandwich, Pres. ch. m. c.	10 00
Springfield, 2d do. 9; Mr. and Mrs. L. C. Boynton, 25; Mrs. A. for Madura mission, 11;	45 00—78 00
Bunker Hill, Ch. and so.	5 85
Chicago, Olivet pres. ch.	150 60
Farmington, M. Simpson, 10; dis. 1;	9 00
Marion, Pres. ch. Pres. ch. m. c.	3 00
Fort Byron, Cong. ch.	11 00
Tolano, W. Keeble,	9 00
Virden, Pres. ch. m. c.	10 00—197 85
	267 85

**WISCONSIN.**

By Rev. C. Clark. Beaver Dam, Pres. ch.	37 47
Racine, do.	40 15—77 62
Beloit, Mrs. J. C. Newcomb,	10 00
	87 63

**IOWA.**

Cedar Rapids, 1st pres. ch.	10 00
Kossuth, do.	2 00—12 00

**MINNESOTA.**

Hastings, Pres. ch. m. c.	2 18
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**TEXAS.**

San Antonio, S. W. W.	2 50
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**FOREIGN LANDS AND MISSIONARY STATIONS.**

Amanzimtote, South Africa, Jubilee offering, bal.	189 14
Danville, C. E., Cong. ch. m. c. 18; H. P. S. 2;	20 00
Fingal, C. W., Mrs. Eleanor D. Johnston,	30 00
Hazlewood, Dakota m. Sab. coll.	7 20
Ifumi, S. Africa, Jubilee offering, bal.	18 45
Jaffa, India, do. do.	108 96
Madura, India do. do. Mr. and Mrs. Capron,	25 00
Montreal, Canada, Mrs. Lyman's former pupils, for support of a pupil in Miss Flak's sch. Oromiah. 108; Mrs. Benjamin Brewster, Jr., do. 19; [Mrs. Henry Lyman, do. 18;	144 00
Pajutanie, Dakota, m. c.	1 88
Pasmalia, India, Mr. Groat, graduate of seminary,	75 00
Shipton, C. E., A. M.	4 00
Sivagunga and Mana, Madura stations,	15 30
St. Stephen, N. B., Cong. ch. 68,15; m. c. 4,50;	73 65
Tuscarora, m. c.	2 54
	711 10

**MISSION SCHOOL ENTERPRISE.**

(See details in Journal of Missions.)

MAINE, . . . . .	\$69 89
NEW HAMPSHIRE, . . . . .	29 38
VERMONT, . . . . .	52 00
MASSACHUSETTS, . . . . .	62 85
CONNECTICUT, . . . . .	44 40
RHODE ISLAND, . . . . .	8 00
NEW YORK, . . . . .	156 94
PENNSYLVANIA, . . . . .	22 74
MARYLAND, . . . . .	75
OHIO, . . . . .	117 49
INDIANA, . . . . .	10 00
ILLINOIS, . . . . .	14 76
MICHIGAN, . . . . .	20 14
IOWA, . . . . .	53 63
OREGON, . . . . .	65
IN FOREIGN LANDS, . . . . .	10 00
	674 90

Donations received in January,	17,797 40
Legacies,	1,781 96
	\$19,579 36
<b>2d TOTAL from August 1st to January 31st,</b>	<b>98,552 88</b>